

# ROMES DESTRUCTION:

O R,

Expresse Texts and ne-  
cessary Consequences drawn  
out of the Word of God, for  
the condemning of the Doctrine of the  
*Roman Church*, and Justifying of that  
of the Reformed Churches.

First Written in French,  
by C. D. R.

A French Noble-Man.

And now Published in English, at the Solicitation  
of divers Religious Men of this Nation.

By JAM: MOUNTAINE.

Psal. 137. 8.

O Daughter of Babylon, who art to be destroy-  
ed: happy shall be he that rewardeth  
thee as thou hast served us.

---

LONDON,

Printed by Stephen Bulkley,

1641.

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# Y O M E D E S T R I C T I O N

O H

Excellency Foxbridge  
Cessey. Consideration  
of the 1st. & 2d. of May, for  
the nomination of a  
Member of Parliament  
for the County of

King's Lynn & Hunstanton.

R. A. S.

Mr. Wm. D. No

considered by the Committee  
as the most fit person to be  
elected Member of Parliament  
for the said County.

JOHN HUNSTON. MAY 17

Considered by the Committee  
as the most fit person to be  
elected Member of Parliament  
for the said County.

JOHN HUNSTON.

John Hunston Esq. being

present,

Resolved, That he be  
elected Member of Parliament  
for the County of King's Lynn &  
Hunstanton.

TO  
THE RIGHT HO-  
NOVRABLE AND  
most Illustrious Lord,  
PHILIP Earle of Pembroke and  
Montgomery, Baron Herbert of  
Cardiffe and Shurland, &c. Lord  
Chamberlaine of his Maj-  
ties Household, Knight of  
the Honourable Order of  
the Garter, and one of his  
Majesties most Ho-  
nourable Privy  
Counsell.

RIGHT HONOURABLE,

**I**F Books were to be estee-  
med for their Bulke, and  
not for their Worth  
I would not presume to Dedi-  
cate

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cate so little a Book as this is, to  
so great a Lord as You are. But  
since it is their Goodnesse, and not  
their Bignesse, that makes them re-  
commendable : the Book it selfe,  
*I hope, shall answer for me.* For in  
It, your Honour shall finde a great  
deale of good matter, contained in  
a little roome. In It, You shall  
see the Doctrine of the Church of  
Rome flatly condemned ; and  
the Doctrine of the Reformed  
Church, fully Justified: And that,  
not by any passages taken out of the  
broken Cisternes of the Traditi-  
ons of men ; but by many expresse  
Texts, and necessary Consequencet  
drawne out of the Pure Fountain of  
the very word of God. In a word,  
though

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## DEDICATORY.

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though it be of a contemptible Sta-  
ture : yet you shall finde It to be a  
pretty tall Man of his bands ; skil-  
full in his weapons ; and so full of  
mettle and spirit, that like a little  
DAVID ( coming in the name  
of the Lord, and being armed with  
his Word ) he foyles and utterly  
overthrowes that Great GOLIAH  
of Gath, I meane the Church of  
Rome.

And now, most Illustrious Lord,  
the thing that hath encouraged me  
to make choice of Your Honour,  
and seeke after Your Patronage,  
is, that my Author (of Noble ex-  
traction himself) Dedicated this  
Book of his to a Great and Re-  
ligious Princesse of my Nation,

THE EPISTLE

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Daughter to that Renowned  
Prince, the late Duke of RO-  
HAN: by which example, I thought  
my selfe obliged not to disparage it  
in England.

But the most prevalent Motive,  
and, as I may say, the very Load-  
stone that hath attracted me thereto,  
is, chiefly, those transcendent  
Vertues which I see shine so bright-  
ly in Your Honor, and wherewith  
God hath adorned Your Soule  
as with a garment: I meane that  
Fervent love You have to the  
Truth: That Ardent Affection  
You shew to the Sincerity of Re-  
ligion: and that Inbred and  
Holy Hatred You beare, not one-  
ly to all Popery and Supersti-  
tion:

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## DEDICATORY.

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tion : but also to the least thing  
that might conduce therunto.

And for the Confirmation of  
this testimony of mine : Give me  
leave, Most Noble Lord, to  
boast that I am very strong ; and  
may, with as much right as any  
man, use in this the common En-  
glis Proverbe, that saith, I come  
with a Witnesse : since I bring  
no lesse with mee than the  
Voyce of the whole King-  
dome.

For indeed, Right Honora-  
ble, though I have been in most  
places of England, and have  
carefully and diligently observed  
the bent and affections of the Peo-  
ple: I never yet met with any man

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that dissented from that opinion.

What hopes then should not I have that Your Honor will accept of this poore Labour of mine, and afford It Your Protection, since It suites so well with Your disposition ; and that You shall see in It the Truth of that Religion which You Professe; and the Falshood of that Religion which You Detest.

Vouchsafe therefore Most Illustrious Lord, to receive It with a gracious eye, and to afford It Your Countenance. I know that for Your Honors sake, it will be welcome to this Nation, when they see Your Honorable Name in the front of It. And I make

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## DEDICATORY.

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no question but after they have  
read It, they will love it also for  
its owne sake. If in these times  
(wherein many looke back towards  
Babylon again, and Popery hath  
been here so bold as to thinke  
her selfe at home) the Publicke re-  
ceive any fruit thereby, they shall  
be obliged unto Your Honor for  
it : but I more especially, who  
will acknowledge my selfe bound  
so long as I live, to be and re-  
maine,

Your Honours

most humble

and most devoted

Servant,

J. M O V N T A I N E.

DEDICATION

and I have done my best to do it  
in a simple and direct way, so that  
any one who has a desire to learn  
the language may do so without  
difficulty. I have tried to make  
it as easy as possible, and I hope  
that it will be found to be so.  
I have also tried to make it  
as interesting as possible, so that  
the reader may find it a pleasure  
to learn the language. I hope  
that it will be found to be so.  
I have also tried to make it  
as interesting as possible, so that  
the reader may find it a pleasure  
to learn the language. I hope  
that it will be found to be so.

John Smith, M.A.



## To the Reader.

**T**He Jesuits and other Doctors of the *Romane* Church, having lurk'd a long time under the Cloake of a pretended Antiquity, personall Succession, false Miracles, Councels, and ancient Fathers : And now, perceiving that this old ragged covering is not able to hide any longer those Errors and Idolatries which the Pope hath brought into the Church, because that the people whom they have deceived, and by this meanes kept in their Errors, beginne now to know That the Religion which hath the truth of the

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## THE EPISTLE

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the Word of God hath the Antiquity : and that on the contrary , That Religion which hath not this Truth, hath the Falshood and Novelty. Moreover, That there is no succession of true Pastors, where there is no succession of true Doctrin: That *Miracles* belongeth now to Antichrist, and are a marke of Apostasie , and not of the Truth : as the Word of God plainly teacheth, *Mat. 24. 24.*  
*2. Thes. 2. 9:* That they are forced to confess, That divers Councils and ancient Fathers have Erred, and that they are not rules of the Word of God, but that they ought to be ruled by the same Word. They have  
been

## TO THE READER.

been forced (running from their colors) to forsake their weather-beaten shelter, to seek for a new retreat, and cast themselves into a new intrenchment, there to hold and lurke yet a while, which is to aske of us some expresse texts out of the Word of God, and necessary Consequences drawn out of the same, for the proofe of our Doctrine, and the condamnation of theirs ; thinking by such means to perswade the simple people, that we have bragd in vain that our Doctrine was conformable unto the word of God, & that we had expresse texts & necessary Consequences drawn out of the same for the confirmation thereof, and are not

not able to produce any. But these Doctors imagining to hide themselves thereby, have on the contrary, stript themselves so stark naked, that it is impossible for them to subsist any longer. For I will shew in this Treatise, with the help of the Lord, that according to their own Maxime and proper Confession, the Doctrine of the *Roman Church* is most false; and That of the Reformed Church, most true.

To come therefore to the Point, without using any long digression: We must understand, that our Adversaries do confess ingenuously, That the Doctrine which may be proved both by expresse texts out of the Word of God

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God, and necessary Consequen-  
ces drawn out of the same, is  
the true Doctrin. And contrari-  
wise, That that Doctrine which  
cannot be proved out of expresse  
texts of the Word of God, and  
necessary Consequences drawn  
out of the same, is the false. And  
that withall the Jesuits doe brag  
impudently in some of their  
Booke, to have put to silence  
all Our Ministers: And make  
their boast, That neither Minister,  
nor any other, can produce any ex-  
presso Text out of the Bible, that  
either condemnateth any of their Ar-  
ticles, or justifieth any of ours, though  
we should produce them out of the  
Geneva Bible. Moreover, That  
by Express Texts, they doe not  
meane

## THE EPISTLE

means we shoule shew them in the  
Bible, the very same words of  
the debated Article : but that they  
are contained with such like and e-  
quivalent words. And that we can-  
not justify any of our Articles of  
Faith, nor condemne any of theirs  
by any good Consequence drawne  
out of the pure Word of God. And in Jesuite Verons answer to my  
Book called *The Caballe of the  
Jesuits, &c.* after hee hath  
brought some lines wherein I  
say that the onely way to make  
them come out of this last en-  
trenchment, is to produce Ex-  
presse Texts out of the Word of  
God, for the proofe of that  
which is in Controversie : he  
answereth, That is all he desi-  
retib

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## TO THE READER.

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reth of us, and offereth to be a Protestant, if we be able to doe it, even  
in one vniety Article. Again, in de  
Racons Book, containing the  
Acts of the Conference held be-  
tween him and M<sup>r</sup>. *du Moulin*,  
Printed with the approbation of  
the Doctors, p. 15, the said de Ra-  
conis confesseth, That the Church  
is subject unto the written Word,  
not so goe against it. And in the  
31, Pag. he admitteth the said *du  
Moulin* to necessary Consequen-  
ces drawn out of the Word of  
God. So that all we have now  
to doe, is to produce Express  
Texts out of the Word of God,  
and necessary Consequences  
drawne out of the same, for the  
condemning of the Doctrine of

THE EPISTLE OF

the Roman Church, and Justifying of that of the Reformed. Which thing I do in this Treatise upon the chiefe points of Controversie : Whereby every one may easily perceive, that according to our Adversaries own Confession , the Reformed Church hath the true Doctrine, and the Roman Church the false. And therefore all they that desire to have Salvation, ought to come out of it, and joyne themselves to the Reformed Church.

THE



# THE MATTERS Contained in this TREATISE.

## CHAP. I.

**D**I

Hat the word of God is not darke to them that have received the Spirit of God, that they may know the things which are freely given them of God. Item, That it containeth all things necessary to Salvation, and by Consequent, that Mens Traditions are vain and unprofitable. Pag. 1.

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*and*

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**Expresse Texts, and ne-  
cessary Consequences drawn out  
of the Word of God, for the con-  
demning of the Doctrine of the Ro-  
man Church, and justifying of  
that of the Reformed Churches.**

**CHAP. I.**

*That the Word of God is not dark to them  
that have received the Spirit of God,  
that they may know the things which  
are freely given them of God. Item,  
That it containeth all things necessar-  
y to Salvation; and by consequent,  
that Mens Traditions are vaine and  
unprofitable.*



*The Word of God contain-  
ed in the Old and New Te-  
stament, is the chiefe and  
principall meanes we have*

to know him. It is it alone that declareth us his will, and teacheth us what the honour and service is we owe unto him. In summe, it is the only light that scattereth and disperseth the darknesse of our understanding, and by whose pure brightnesse we are led into the way of the Kingdome of Heaven. Therefore it is no wonder if the Pope and his disciples (enemies of Mans Salvation) have endeavoured, and doe endeavour still to take away that holy light from before men, to the end that they walking in darknesse, may fall into eternall ruine and perdition. Now, the chief meanes they have used to attain to their ends, is first, to perswade and make the simple people beleevē, That the Scriptures are full of darknesse and therefore that it belongeth not to every one to reade the same, but only to Doctors and learned men. Secondly, That it doth not containe all things

things necessary to Salvation. That it is but a piece of a rule, a nose of wax, a two-handed sword. But for to supply the Scriptures want, there is a Tradition and unwritten Word, which they cause to be received with like credit and certainty as the very Word of God. And with this artifice and cunning, the Pope hath set up himselfe in the Temple of God, and hath changed the Christian Religion, into Idolatry, superstition and false Doctrine; causing the people to receive whatsoever he saith and de-crees, as the very Word and ordinance of God, though they be things directly contrary to the same: which things, by the grace of God, I shall make plainly appeare by many places of the Word of God, and necessary consequences drawne out of the same.

First, as touching the darknesse of the Scripture which they suppose, for to hinder the simple people from re-

ding the same: I say that in this very thing, they truely shew themselves to be those blinde and incredulous ones of whom S. Paul speakes when he saith, *If our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the mindes of them that believe not, Lest the light of the glorious Gospel of Christ, who is the Image of God, shoule shine unto them,* 2. Cor. 4. ver. 3. 4.

If the Word of God be dark, it is not in regard of it selfe, but of men that are blinde by nature in things that are of God. The natural man, saith S. Paul, receiveth not the things of the Spirit of God: for they are foolishnesse unto him: neither can he know them, because they are spiritually discerned, 1. Cor. 2. 14. And our Lord teacheth us, that they which are not of God, cannot heare the Word of God, Joh. 3. 14.

The Word of God is not dark to them that have received the Spirit of God,

God, that they may know the things which are freely given to them of God, *1.Cor.2.12.* I prove it by these arguments.

Whatsoever is a lampe unto the feet of the Faithfull, and a light unto their paths, the same is not dark unto them.

But the Word of God is a lampe unto the feet of the Faithfull, and a light unto their paths, *Psal. 119.105.*

Therefore the Word of God is not dark unto them.

*Item,* Whatsoever illuminateth, and makes the simple to have understanding, the same is plain unto them.

But the Word of God enlighteneth and maketh the simple to have understanding. *Psal. 119.130.*

Therefore the Word of God is plain unto the simple.

Secondly, The Pope and his Adherents, teaching that the Word of God containeth not all things necessary to Salvation, shew themselves wholly and absolutely adverse to Saint Paul: these words are plain to Timothy: *The holy Scriptures, saith he, are able to make thee wise unto Salvation; through Faith which is in Christ Jesus. All Scripture is given by inspiration of God; and is profitable for doctrine, for reproofe, for correction, and for instruction in righteousness; That the Man of God may be perfect, throughly furnished unto all good works;* 2. Tim. 3. 15. 16. 17.

The written Word of God, hath the vertue and power to save soules; S. James teacheth the same when he saith, *Receive with meeknesse the engrafted word, which is able to save your soules,* Jam. 1. 21. If you continue in my word, saith Christ, you shall know the truth, and the truth shall make you free, Joh. 8. 31. 32. These things are written,

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written, saith S. John, that you may believe that Jesus is the Christ, the Sonne of God, and in believing you may have life through his name, Joh. 20.31. The written Word of God therefore containeth all things necessary to Salvation, and it is a needlesse thing to have recourse to mens Traditions.

Againe, Christ saith, That they worship him in vain, teaching for doctrines the commandements of men, Mark. 7.7. He would not therefore have men to take upon them to make laws & commandements in his Church : But rather that al should submit themselves to his doctrine and Commandements contained in his Word, without either adding unto it, or diminishing from it, Deut.4.2. Apoc. 22.18.19. The fear of this people, saith he, is towards me through the commandements of men, Efay 29.13.

In a word, Christ and his Apostles, in many places doe lead us to the

written Word of God, but never to an unwritten word, or humane Traditions: But rather on the contrary, S. Paul exhorteth the faithfull to take heed least they be surprised by the Traditions and vain deceits of men. *If any man, saith he, yea, even an Angel from Heaven, preach unto you any other Gospel than that which you have received, let him be accursed,* Galat. 1. 8. The written Word of God therefore containeth all that which is necessary to salvation: and consequently, we need not seek after any other unwritten Word for that purpose.

Moreover, We doe not reject all kind of Traditions, but onely such as are contrary unto the Word of God, or invented by men for to impose a yoake upon the consciences of men, which God hath not imposed.

The true Church, groundeth no Articles of faith upon the Traditions of men, but upon the Word of God.

But

But our Adversaries build their Articles of faith upon the Tradition and the unwritten Word onely, which they preferre before the holy Scriptures, and set it up far above the same. *Gabriel de S. Maria*, in his treatise of the Authority of Scripture, chap. 7. pag. 162. saith, that If we doe compare the Tradition with the written Word of God, we shall finde that the Tradition excels it infinitely, for that it hath more necessity, more light, more firmenesse, and more authority than the written Word of God.

The Church of God useth some Traditions, but such as are not contrary unto the Word of God, and which doe not impose a yoake upon the consciences of men: But the Traditions of the *Roman* Church, which (as our Adversaries say) excel the Word of God infinitely, are directly contrary nnto the same and impose a yoake

yoake upon the consciences of men, which God hath not imposed; which is clearly verified in these examples following.

In the first place, The Tradition and unwritten Word of the Roman Church, teacheth, That all the Faithfull ought not to reade and meditate upon the Word of God.

This doctrine is contrary to these places of the written word of God.

*Blessed is he that readeth the words of this Prophecie, &c. Apoc. 1.3.*

*Seek unto the Book of the Law, and reade, &c. Esay 34.39.*

In the Tradition and unwritten Word of the Roman Church, teacheth, That Saints departed are our advocates and mediators towards God.

This Doctrine is contrary to these expresse places of the written Word of God.

*God is one, and the Mediator one between God and Man, the Man Christ Jesus, 1.Tim.2.5.*

If any man sinne, we have an Advocate with the Father, Jesus Christ the Righteous; John i. Epist. 2. 1. and 1.

3. The Tradition and unwritten Word of the Roman Church, teacheth, That we must make Images of God, to worship him by them.

This Doctrine is contrary unto the written Word of God, as appeareth by these expresse places.

*Thou shalt not make unto thee any graven Image, or any likeuenesse of any thing that is in Heaven above, or that is in the Earth beneath, &c. Thou shalt not bow down thy selfe to them, nor serve them, &c. Exod. 20. 4. 5.*

To whom will yee liken God, or what likeuenesse will yee compare unto him, Esay 40. 18.

Professing themselves to be wise, they became fooles: And changed the glory of the uncorruptible God, into an Image made like to corruptible man, and to birds, and to foare-footed beasts; Rom. 1. 23. 13.

¶ The

4 The Tradition and unwritten Word of the *Roman Church*, teacheth, That all Christians ought to abstain from certain meats, both in Lent, and other daies throughout the yeare.

This Doctrine is contrary unto the written Word of God, as you may see by these expresse places.

Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

If any of them that beleewe not, bid you to a feast, and yee be disposed to goe, whatsoever is set before you, eate, asking no question for conscience sake, 1. Cor. 10.25.27.

Now the Spirit speaketh expressely, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: forbidding to marry, and commanding to abstaine from meats which God hath created to be received with thanksgiving of them which beleeve, 1. Tim. 4. 1. &c.

5 The

§. The Tradition and unwritten Word of the Romane Church, teacheth, That all Pastors, and other Ecclesiasticall persons in the Christian Church, ought not to marry, but rather that they should make a vow never to marry.

This Doctrine is contrary to the written Word of God, as is proved by these expresse texts following:

To avoid fornication, let every man have his own wife, and let every woman have her owne husband, &c. 1. Cor. 7.2.

But if they cannot containe, let them marry: for it is better to marry than to burne, 1. Cor. 7.9.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. 13.4.

A Bishop then must be blameless, the husband of one wife: ruling well his own house, having his children in subjection with all gravity. Item, Let the Deacons be husbands of one wife, ruling their children

children, and their iorne houses well,  
1. Tim. 3.2. &c. ~~and~~ <sup>and</sup> to bid  
1. Saint Paul also calleth the forbidding  
of marriage, a doctrine of Devils,  
1. Tim. 4.1. ~~and~~ <sup>and</sup> C ~~and~~ <sup>and</sup>

6. The Tradition and unwritten  
Word of the *Roman Church*, tea-  
cheth; that in all places Divine Ser-  
vice and Prayers ought not to be said  
but in Latine ~~and~~ <sup>and</sup> other ~~and~~ <sup>and</sup> old  
This Doctrine is contrary to

these expressel texts of the written  
Word of God, ~~and~~ <sup>and</sup> ~~and~~ <sup>and</sup>

Except yee utter by the tongue words  
easie to be understood, how shall it be  
known what is spoken? for yee shall speak  
into the ayre. I will pray with the Spi-  
rit, and will pray with understanding  
also: I will sing with the Spirit, and I  
will sing with the understanding also.  
Else when thou shalt blesse with the Spi-  
rit, how shall he that occupieth the roome  
of the unlearned, say Amen at thy gi-  
ving of thankes, seeing he knowes not  
~~what~~ <sup>what</sup>

what thou sayest? Yet in the Church I  
had rather speake five words with my un-  
derstanding, than by my voyce I might  
teach others also, than ten thousand  
words in an unknowne tongue, 1. Cor.  
14.9.15.16.19.

The Tradition and unwritten  
Word of the Roman Church, tea-  
cheth, That the Faithfull deserve  
Eternall life by their good workes,  
and the glory of the kingdome of  
Heaven.

This Doctrine is contrary to the  
written word of God, as it is proved  
by these expresse places.

If it be by Grace, it is no more of  
workes: otherwise Grace is no more  
Grace, Rom. 11.6.

By Grace are yee saved through Faith,  
and that not of your selves: it is the  
gift of God. Not of workes, least any man  
should boast, Ephes. 2.8.9. Tit. 3.5.

The Tradition and unwritten  
Word of the Roman Church, tea-  
cheth,

cheth, That by the death and passion  
of Christ, we are delivered from the  
guilt and punishment of sinnes com-  
mitted before Baptisme : but not  
from the punishment of sinnes com-  
mitted after Baptisme, for which we  
must pay and satisfie the justice of  
God, both in this life by penance, and  
after this life in a fire of Purga-  
tory.

This Doctrine is contrary to these  
express places of the written Word  
of God.

All have sinned, and come short of  
the glory of God, Being justified freely  
by his Grace, through the Redemption  
that is in Christ Jesu, Rom. 3.23.34.

The blood of Jesus Christ, cleanseth  
us from all sinne, John 1. Epist. 1.7.

By Grace are yee saved through Faith,  
and that not of your selves, it is the gift  
of God, not of works, least any man should  
boast, &c. Ephes. 2.8.9.

There is no condemnation to them  
that

## DESTRUCTION

17

that are in Christ Jesus, &c. Rom.  
8. 1. I am his word as his son. See

9. The Fifth Gospel of Cardinal  
Balduini, teaches, That Saints  
departed are in some kind our  
Medeemers. lib. 1. de Indulg. cap. 4.

This Doctrine is contrary to  
the written Word of God, as is  
is proved by these expresse texts.

There is no Salvation in any other  
but in Christ Jesus: neither is there  
any other name under Heaven given  
unto man, whereby we must be saved;  
Act. 4. 12.

The blood of Jesus Christ cleanseth  
us from all sin, John 1. Epist. 1. 7.

10. The Tradition and unwrit-  
ten Word of the Roman Church,  
teacheth, That after consecration,  
the bread of the Maffe is no more  
bread, but is transubstantiated into  
the Body of Christ, and the  
Wine into his Blood. That Christ  
is betweene the hands of the  
Priests,

C

Priests, in as many places as there  
are Masses said, as big and as large  
as he was upon the Crosse.

This Doctrine is altogether  
contrary unto these expresse pla-  
ces of the written Word of God.

Jesus took Bread, brake it, and  
gave it. Math. 26.

As often as you eat this Bread, &c.  
I Cor. 11. 26. Let a man examine  
himself, and so let him eat of that  
Bread, &c. I Cor. 11. 28.

The poore yee bryg alwaies with  
you : but me yee have not alwaies,  
John 13. 8.

I leave the world, and yee to the  
Father, John 16. 28.

Heaven must contain him, untill  
the time of restitution of all things,  
which God hath foretold. &c. Acts.  
3. 21.

If The Tradition and unwritten  
Word of the Romen Church rea-  
ches, That the Lay people, men and  
wives, women,

women, ought not to partake of the holy Sacrament of the Lords supper, under both kinds.

This Doctrine is directly contrary unto the written Word of God, as appeareth by thefore express texts.

*Drinke yee all of it, Mat. 26.27.*

*Let a man examine himselfe, and so let him eate of that Bread and drink of that cup, 1. Cor. 11.18.*

12 The Tradition and unwritten Word of the Roman Church, teacheth also: That Christ Jefus sacrificeth himselfe every day really, by the hands of the Priests, both for the quicke and for the dead.

This Doctrine is directly contrary to the written Word of God, that faith

*Christ is entred into Heaven it selfe, now to appere in the presence of God for us. Yet not that he shoulde*

*C 3 offer.*

offer himself often, as the high Priest entered into the holy place every year with blood of others, &c. Heb. 9.

~~24. v. 25. In which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.~~

Now, where remission of these is, there is no more offering for sinne, Heb. chap. 10. 10, 14, 18.

~~3.3. The Tradition and unwritten Word of the Roman Church, teacheth, That Saint Peter was appointed by Christ, to be head of the Universal Church, and Prince of the Apostles.~~

This doctrine is directly contrary unto the written word of God, as appeareth by these expresse texts.

~~God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his~~

his Body, Ephes. 1. ver. 33. 34.  
We know that the Princes of the  
Gentiles exercise Dominion over  
them, and they that are great, exer-  
cise authority upon them. But it shall  
not be so among you, &c. Mat. 20.  
25. 26.

And he gave some Prophets :  
and some Prophets : and some Evan-  
gelists : and some Pastors and Teac-  
chers, Ephes. 4. 11. 12. 13. 14. 15. 16. 17.  
It appereth therefore plainly,  
that this Tradition and unwritten  
word of the Roman Church, is al-  
together contrary unto the written  
Word of God; and that it im-  
poseth a yoke upon the con-  
sciences of men that God hath not Im-  
posed.

Seeing it forbids marriage to  
certain persons, which God for-  
avoyding of fornication, command-  
eth to every one.

Seeing it forbids the use of cer-  
tain

tain meats which God doth not forbid, but rather commandeth to be used with thanksgiving.

Seeing it forbids all men to work upon a great number of Holy-daisies, thereby depriving them of the means to earne their bread, which oftentimes is wanting on such daisies to poore men charged with wives and small children : the which thing is directly contrary to the Commandement of God. *Six hours shall thou labour, and about thy work, Exod. 20.9.10.* Again, by bringing in such an infinite number of ceremonies, in part taken from the Pagans, and in part from the Jews, with a numberlesse number of Pilgima-  
ges and other such like things, as is almost impossible to declare and represent by particularity.

It is not then without cause and reason, that we reject these Tra-  
ditions

ditions and Inventions of men; seeing they were broached only to bring in into Christian Religion Error and Idolatry: as I shall prove hereafter more at large, as well by expresse texts and necessary consequences drawn out of the Word of God, as by invincible reasons.

10. विषयात् विद्या विद्या विद्या विद्या

CHAPTER

That it is necessary that all the

That it is necessary that all the  
saints faithfully should receive the Body  
and Blood of Christ which they receive  
in the Sacrament of the Lord's Com-  
munion as if it were the Body of  
Jesus Christ. The letters and opin-  
ions of the Fathers and Doctors

to teach the Word of God without  
our special leave: where in their un-  
wise & hypocritic appearance plain-  
ly, and the scare they have that  
by reading of the same men should  
come to know that the Doctrine  
which they have invented, is false,  
and wholly contrary unto the  
Word of God. Our Lord Jesus  
Christ teacheth us far otherwise:  
*Search, saith he, the Scriptures, for  
in them yee shalke yee haue eternall  
life, and they are they which testifie of  
me,* John 5:39. And under the Pa-  
table of the rich Glutton, he sends  
them still to the Scripture, saying,  
*They haue Moses and the Prophets,  
Let them haue them,* Luk. 16: 29.  
The Jesuits and other the Popes  
Disciples answer, that there is  
*but them haue them but not, let  
them reade them.* But what will  
they answer to these expositie phar-  
aces? *Look yee out of the Book of the*

*Lord*

Lord, and Vnde, Eby 34. verf.  
Blessed is he that readeth,  
and understandeth, before the world  
of this prophetic, and keep those  
things which are written therein,  
Revel. n. 9. If soberly must be  
kept in any Book of the Holy  
Scripture, it is in that of the Re-  
velation. Nevertheless, Saint John  
exhorteth all the Faithfull to pra-  
tise the reading thereof, saying ;  
Blessed is he that readeth the words  
of this prophetic. Let the word of  
Christ, saith Saint Paul, dwell in  
you richly, in all wisdom, teaching  
and admonishing one another, &c.  
Col. 3. 16. Saint Peter telus, That  
we shall doe well to hearken unto the  
words of the prophets, 1. Pet. 1. 19.  
The Jews of Berea, did dayly search  
the scriptures, to know whether those  
things were so, as Saint Paul taught,  
Act. 17. 12. And are commended  
for it in the Scriptures, being  
called

called more Noble than them of Thebes  
Salonica. It is therefore lawfull  
for every Faithfull Christian to  
reade the Word of God, that by  
it they may know the Doctrine,  
and judge whether it be of God  
or no.

In a word, as I have said alread-  
dy, the principall meanes we have  
to know God and his Will, is his  
word, by which he declareth unto  
us his mercy in Christ Jesus, and  
assureth us of his love. Now, the  
Pope and his Disciples take away  
and hide (as much as in them lies)  
this VVord from the people: and  
so deprive them of the chiefe  
meanes to know God: which is  
to cast them headlong into dark-  
ness and ignorance of their salva-  
tion, and finally into damnation.  
For what can that man doe that is  
deprived of the knowledg of God  
and of his wil, but run into damna-  
tion.

C H A P.

newest to smother others,  
and vice versa.

**CHAR. III.** sheweth A  
n odd to blow off their skins  
*That a man can doe no good works  
without the Grace of God; And  
that our works therefore are not  
dispositive for the obtaining of  
that grace, as our adversaries  
sayed;*

**T**He Pope and his Associates  
teach also, That our works  
ought to bee considered  
three manner of wayes. First, as  
dispositive. Secondly, as satisfa-  
tory; and Thirdly, as meritorious.  
Before we be in the state of Grace,  
they will have our Works to bee  
dispositive to purchase Grace; and  
after grace received, to be satisfa-  
tory, for the temporall punish-  
ment that remaineth for sin: And  
after satisfaction finished, then  
they will have their workes to de-  
serve

serve the Kingdome of Heaven. A doctrine which is directly contrarie unto the word of God, as I shall prove it hereafter out of expresse texts, which I shall produce out of the VVord of God, and necessary consequences drawn out of the same.

In the first place, they teach that our Works doe dispose and prepare us to obtain the grace of God. But now, I ask of them, whether we doe good Works before we be in grace, or whether we doe them after? yea or no? If they say that we doe them before, they know that men naturally are dead in sinnes; I prove it by this expresse text out of Saint Paul: *that you* faith he, being sted in your sinnes, *and through the uncircumcision of* your flesh, *hath* be quickened together *with him; having forgotten you all* trespasses, Colos. 2. 13. Now even  
as

as a dead man cannot doe so much  
as to stir his fingers end, unlesse  
he be raised againe : So a man  
dead in sinne,cannot doe any good  
work, unlesse God raise him first,  
and regenerate him inwardly by  
his spirit. The same Apostle tea-  
cheth it plainly in another place,  
saying, *That it is God which worketh*  
*in us both to will and to doe, accor-*  
*ding to his good pleasure,* Phil. 2. 13.

The holiest men, though endan-  
ged with the spirit of God, and or-  
dinarily accompanied with his  
grace, have alwaies acknowledged  
themselves to be sinners, and very  
unable to doe good works. Saint  
Paul speaketh thus of himselfe,  
and also of all others in his per-  
son, *For I was alive without the law*  
*once; but when the Commandement*  
*came, sinne revived, and I died.* I  
am carnall, fould under sinne. I know  
that in me (that is, in my flesh)  
dwelleth

*dwelleth no good thing : For to will is present with me, but how to performe that which is good, I finde not. For the good that I would doe, I doe not : but the evill which I would not, that I doe, Rom.7.9. 14.15. 18.19.*

Is it not then a meere ridiculous foolery, to teach, that a man destitute of the Grace of God, may doe any good work to obtain Grace, seeing that these which have this Grace already, doe not doe the good they would, but doe the evill which they would not, having alwaies some corruptions of the flesh opposing the desires of the spirit? And therefore they must confesse, that we doe good workes after we have received Grace: whence it followeth that their Doctrine is false, as I prove it by this argument.

If we doe good works after we are received into Grace: Then it followeth,

followeth; that our works doe not dispose us to obtaine that Grace which we have already, and without which we cannot apply ouer-selves to good works. But the Antecedent is true: therefore the Consequent also.

#### CHAP. IV.

*That our Lord Jesus Christ hath fully and perfectly satisfied the justice of God for our sins, both for the guilt and punishment thereof: and consequently, that it*

*is a vain and unprofitable thing to desire to satisfy again unto the same by works.*

**T**HAT which our Adversaries teach concerning satisfaction, is, That God releaseth unto the sinner all the guilt, and

and forgiveth him the eternall punishment due unto it: But that he will have it turned into Temporal punishment: alledging, that if in our Justification, nothing were found but the forgiveness of sins, it would be perfect mercy: but that there is some other thing whereby the justice of God appeareth. To be short, The Doctrine of these Doctors, is, that God (for the manifestation of his justice) wil have the justified sinner to satisfie Gods justice for the Temporal punishment of his sinnes: otherwise, his justice is not satisfied.

*Answer:* It is an old wile of Satan, which he hath alwaies practised by his false Prophets, to smother and bury as much as in him lyeth, the meane whereby God is pacified with us, and his justice fully satisfied. Therefore I ask of them, whether Christ hath satisfied

fied to the justice of God, or no? If he hath not satisfied it, he is not our Saviour, and we are still in our sinnes, lyable to the curse of the Law, *Galat. 3. 13.* But if Christ hath satisfied the justice of God for sinne; it followeth, that it is satisfied; and declared in this alone satisfaction of his; and by consequent, that it is a vain and an unprofitable thing, to desire to satisfy the same again. *3. iii. (ad 1. Cor.)*

Now that Christ hath satisfied fully the justice of God for sinne: these expresse texts shewe it clearely and plainly. *1. Psa. 103. 10.*

*He hath bare our grieses, and caryed our sorowes. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquite of us all,* *Esay 53. 4. 5. 6.* And the Apo-

otle Saint Paul teacheth us, That he hath reconciled all things unto himselfe having made peace through the blood of his Crossey whether they be things in Earth, or things in Heaven, Colos. i. 20. Again, The Mediator is one between God and Man, the Man Christ Jesus, who gave himselfe a ransome for all, i. Tim. ii. 5. Christ Now then Jesuits and other Doctors of the Roman Church (to avoid this) use to make a distinction of guilt and punishment, saying that Christ hath satisfied for the guilt and eternall punishment, but not for that Temporal punishment reserved for the sinner justified; for which he is bound to satisfie the justice of God. But this is brought in to no purpose: For I will stop up this passage upon them in producing expresse texts and necessary consequences drawn out of the Word of God,

that shew plainly the contrary.

First of all, the Prophet Esay hath told us in the forenamed place, that Christ hath not onely borne our griefes, but our sorowes also; which are not the guilt, but the punishment of our sinnes. And to say that this is true as touching the eternall and not the Temporall punishment, is to no purpose. For S. Paul saith, *That there is no condemnation to them that are in Christ Jesus, Rom. 8, 1.* But what punishment soever is imposed for the satisfying of Gods justice, is a condemnation. Therefore there is no punishment imposed to satisfy the justice of a God.

Secondly, The same Apostle teacheth us, That by Grace we are saved through Faith, and that not of our selves: it is the gift of God: not of works, least any man should boast.

D 2 Ephes.

Ephes. 2. 9. And as the Epistle to the Romans, he saith, we have therefore come short of the glory of God, being justified freely by his Grace, through the redemption that is in Christ Jesus, Rom. 3. 24. We are not therefore wholly paying off our part for the punishment of our sins; it being altogether incompatible, freely to be quit and discharge a debt, and yet desire to be satisfied for it to the uttermost farthing.

33. Again, if God do forgive the sinnes of his children in such sort as he will remember them no more: it followeth, that he will not be satisfied with temporal punishments. But the first proposition is true. I will forgive their iniquity, saith the Lord; and I will remember their sinne no more, Jerem. 31. 34. Esay 43. 25. Heb. 10. 27. Ergo, the last also, and therefore

there remains no punishment for  
the justified sinner, ~~did not satisfy~~  
**4** Moreover, Jesus Christ our  
Lord hath satisfied the justice of  
God for us, either fully and per-  
fectly, or imperfectly and in part  
only, yea or no. If fully and per-  
fectly, then it followeth that he  
hath satisfied it awel for the guilt,  
as for the punishment of sinne; and  
by consequent, that we ought nei-  
ther to satisfie it for the one, nor  
for the other. If imperfectly and  
in part only : it followeth, that  
he is our Saviour but in part ; for  
he is not our Saviour, unlesse he  
hath fully satisfied the Justice of  
God for us.

**5** Again, Whatsoever is done  
by ones selfe, is not done by an  
other : But Jesus Christ our Lord  
hath purged our sinnes by him-  
selfe : Christ, saith Saint Paul, ha-  
ving by himselfe purged our sinnes,

sate downe on the right hand of the  
Majesty on high, Heb. i. 3. It is not  
done therfore but by Christ. And  
if the purgation of sinnes be not  
but by Christ; it followeth, that  
it is not done by Temporall pu-  
nishment and Humane satisfacti-  
ons. But the Antecedent is true,  
*Ergo*, the Consequent also. And  
therefore to desire to satisfie a-  
gain the Justice of God, is to de-  
base too much the worth and me-  
rits of the blood of Christ, and  
to esteeme his satisfaction as a  
thing of nought. For it is he only  
that was able to satisfie the same,  
for them that have obtained free  
mercy. And to alledge as they  
doe, that the Physicke is prepared,  
but that we must drink it: That it  
is true, that we receive all good  
things from the blood of Christ,  
but we must apply it, is to no  
purpose. For our penall works  
are

are not the means wherby we may apply unto our selves the vertue and efficacy of the blood of Christ. It is by faith that he is apprehended and applyed unto us. For as the body is fed and nourished by means of the corporall mouth, that receiveth and apprehendeth the food. So the soule is nourished and sustained by Faith that receiveth and apprehendeth our Lord Jesus Christ and his merits, by which onely means Christ is applied unto it for it's spirituall food.

In a word, I maintain that it is altogether impossible for a man to satisfie the Justice of God. Yea, even for all men put together, to satisfie it for the least sinne, whether for the guilt, or for the punishment. For God is infinite, he therefore that offends him, deserves an infinite and an Eternall

punishment. Punishments ought to be according to the offences: And the offences, according to the quality of the persons offended. And to alledge, that Eternall punishments are turned into Temporall, is as vain and ridiculous. For Gods Justice being infinite, cannot be satisfied but by an infinite punishment. And if God through his mercy remits any thing unto the sinner, he will not doe it by halves.

Therefore they consider the Justice of God, and the desert of sinne very ill, when as they think to be able to satisfie the same, and that by such means, as should open the gates of Heaven to the rich, rather than to the poore. For the principall means they appoint unto man to satisfie Gods Justice withall, for the punishment of sins, is to buy pardons and indulgences of

of the Pope, i and give to the Church, phe which indeed the rich may do, but not the poore. Whether upon it will follow, that we must say quite contrary to that which Christ saith, *Blessed are the poore*, for so such is the kingdome of Heaven, Math. 303. v. 1. *or not* or omit all Our Adversaries doe bring in some places of Scripture to prove their pretended satisfactions; but against their true sence: as that of the Apostle to the Hebrews, *whom the Lord loveth, he chasteneth, and scourgeth every sonne whom he receiveth*, Heb. 12. 6.

Again, they say that David having confessed his sin to Nathan, did neverthelesse bear the punishment of his sin, it being said unto him, *The thilde that is borne unto thee, shall surely die*, 2. Sam. 12. 14. and divers other places, where it is said that God chastiseth his children.

I an-

I answer, That in all these places there is not a word spoken of satisfying Gods Justice, who indeed tryeth his children, and faithfully chastiseth them, not to satisfy his Justice, but to correct them and make them wiser for the time to come, shewing them and making them seeke how much sin is displeasing unto him.

There is two sorts of Judgements of God, the one of revenge, the other of correction. By the one, God punisheth his enemies, confounding them in his wrath.

David prayeth he might not be punished in this kind. *Lord, saith he, rebuke me not in thine anger, neither chastise me in thy hot displeasure,* Psal. 6.2. By the other of correction, God doth not chasten to cast away and to destroy, but to admonish his children, and make them to profit unto repentance. He chastened us I

chastened David fatherly, when he took away his childe, and Saul in Justice, in taking away his kingdome from him.

The Faithfull are also called to suffer in this life, for to follow the steps of our Lord Jefus Christ. For even hereunto were yee called saith S. Peter, because Christ also suffered for you, leaving us an example that yee should follow his steps, 1. Epist. 2. 21. All, saith S. Paul, that will live godly in Christ Jefus, shall suffer persecution, 2. Tim. 3. 12. In the world yee shall have tribulation, saith our Lord to his Disciples, John 16. 33. And in another place, whosoeuer taketh not his crosse, and followes after me, he is not worthy of me, Math. 10. 38. Therefore the pains and afflictions that befall the Faithfull, are not to satisfie the Justice of God, neither for the guilt, nor for the punishment

of

of sinnes, but to follow the steps  
of Jesus Christ our Lord.

or helpe of **C H A P. V.** just odT  
odt wollof or iot, oll aidz ni ollid  
*further a man not being able to satis-  
fie the Justice of God for his own  
sinnes, cannot by consequent sa-  
tisfe for the sinnes of others.*

**O**ur Adversaries have not  
been contented to teach,  
that a man is able to satis-  
fie the Justice of God for the pu-  
nishment due to his own sinnes:  
but have gone a great deale far-  
ther, and are come to such a height  
of absurdity, as to teach, That one  
man may satisfie for another: and  
that God accepteth for the sati-  
faction of the one, whatsoever is  
done by the other. Now, to give  
some colour to this Doctrine,  
they

they alledge that a justified man, in this life, may doe more satisfactory workes than is needfull for the paying of the Temporall punishment remaining for his sinnes. And that having finished the satisfaction ordained for the said punishment: All the penall and satisfactory workes that hee doth afterwards, are superabundant: which workes being applyed unto another with an intention to satisfie for him, are allowed as satisfactory for the punishment of his sins.

I have shewed already, and proved out of expresse texts of the Word of God, and invincible reasons, That a man is not able to satisfie the justice of God for himselfe, and by consequent, much lesse for another. Nevertheless, it is necessary to shew againe, the impiety of this doctrine.

First

First if a man ought and may satisfie the justice of God for another, it followes necessarily that Christ is not an alone Saviour; but that he that satisfieth for another, is also a Saviour of that man. O horrible impiety! For there is no salvation in any other, neither is there any other name under heaven given unto men, saith Saint Peter, whereby we must bee saved, but the name of Jesus. ACT. 4.12. And oul be Moreover, I demand of these Doctors, whether a man can satisfie for another, before hee have fully and wholly satisfieth for his owne sinnes, and have none left behinde? for otherwise, how can a man satisfie for another, if himselfe be still indebted? If so be then, a man cannot be without sinne: it followeth he cannot satisfie for himselfe, and consequently much lesse for another. But

the first is untrue; therefore the last also I prove the Antecedent of my Argument by the proper confession of these Doctors, yel-  
ding us that concupisence remaineth still in a man: but yet they say (for an evasion) that it is not sinne as touching the guilt, but an inclination and an alluring unto sinne, being onely an originall punishment of the sinne of Adam; wherein they deceive themselves grossly: for what soever is a trans-  
gression of the Commandement of God, is sinne as touching the guilt. But concupisence is a transgression of the commandement of God, *Theou shall not covet,* Exod. 20. 17. Rom. 7. 7. There-  
fore concupisence is sin as touch-  
ing the guilt.

*Item,* If sinne begets concu-  
pisence in a man, it followeth  
that concupisence is sinne as  
touching

touching their guiltes: for what other thing can sin beget in h man, but sinne it selfe? But the Antecedent is true: for Simeon leath Saint Paul, taking occasion by this commandement, wrought in interall manner of concupisence, Rom. v. 8. Ergo the Consequent also: and therefore a man is never without some sinnes. I say, in the very guilty concupisence remaining fallen in him, salvation teacheth us for much; wher he saith, That y justmans falle into some felonies alwayes day. Pro. xiiii. 13. I say, saith Saint John, that we have no sinner, wonderable our felicity; and the truth is not lie. I. Epistola. Suni et Barnabell, saith Saint Paul, could nether sinnes i know that in me, (whic is, in my flesh) dwelleth no good thing. For the good that I would, I doe not: but the evill I would, that I doe, Rom. vii. 14. 20. 21. 22. 23. enough peraduict.

now

now O Lord, said Elias, take away  
my life, for I am not better than my  
Fathers, 1. King. 19. 4.

And Christ teaches us to say  
every day, Forgive us our sinnes,  
Matth. 6. 11. and Luke 11. 4.  
Whence it appeares plainly, that  
a man is not able to keepe him-  
selfe one day without offending  
his God: That he hath sinne al-  
wayes dwelling in him, and con-  
sequently that he cannot wholly  
satisfie the justice of God.

In a word, I aske of these Do-  
ctors, how shall that man take up-  
on him to satisfie for another, that  
is not able to know whether hee  
hath sufficiently satisfied for him-  
selfe or no? and how shall one  
sinnet trust to the satisfaction of  
another sinner, that knowes not in  
what case the other standeth be-  
fore his God?

## C H A P. VI.

That the pretended treasure of the Roman Church, was established onely for to weaken the merits of our Lord Jesus Christ : and to make a little Saint of him that no body may know from thence of the Saints.

**B**ut it was not yet enough for our Adversaries to teach men to satisfie the Justice of God; and that they may doe it superabundantly, one for another: But they maintain moreover, That the treasure of their holy mother Church, is framed and replenished with these superabundant satisfactions: of which treasure His Holinesse is the Guardian, and may distribute them to those that have not satisfied sufficiently.

ciently. And it is here that they make Christ a little Saint, that no body can know among the rest of the Saints : Behold we here how they argue to cloak this Doctrin.

Saint Peter and Saint Paul (say they) about the latter end of their life, had done so many painfull works, that they had fully accomplished their satisfaction : After that, they suffered martyrdome ; this martyrdome was a good work done in Grace. Therefore it was satisfactory and meritorious. But so is it, that it was not satisfactory for them : for they had already wholly and fully satisfied. It was therefore a worke of supererogation. And so may one say of so many other Saints, besides the infinite satisfaction of the blood of Christ and of the Virginie Marie, who at the very point of her death, was found to

have gathered and heaped up together a very great heape of satisfactions. In summe, with the passion of Christ, saith *Tenys rolle*, Lesson. 11. Page. 333. may much as it is satisfactory, are joyned also (O horrible impiety!) the passion and superabundancies of al the Saints, wherewith is framed the treasury of the holy mother Church, to supply the want of them in whom their owne satisfactory workes are wanting.

All this being builded upon this naughty Foundation of their pretended satisfaction, which I have already refuted by expresse texts out of the Word of God, and invincible reasons : deserves not a new refutation. But what Christian man is there that hearing but such impieties read, will not wonder at the patietce of God ? And shall not shiver

for

for feare, to see the merits of their  
passion of the sonne of God, thus  
trampled under feet ; and that  
they should make of him a little  
Saint, that no man can know a-  
mong so many Saints, nor sever  
his merit and satisfaction, from  
so many merits and superaboun-  
dant satisfactions ! O Doctors !  
how long will ye trample under  
feet the merits of the death and  
passion of the son of God ?

Saint Peter teaches us that there  
is no salvation in any other but in  
Christ Jesus ; and that there is no  
other name under heaven given unto  
men, whereby wee must bee saved.  
Act. 4. 12. Item, To him give all  
the Prophets witness, that through  
his Name whosoever believeth in him,  
shall receive remission of sins, Act.  
10. 43. and contrariwise, these  
Doctors teach men to seeke for  
salvation and remission of sinnes

in the name of Saints.

Saint Paul teacheth us charitie  
have redemption through the blood of  
Christ; even the farricessesse of sins  
Col. 1:14. But these Doctors  
teach men to seeke after Redemp-  
tion and remission of sins through  
the blood of Martyrs in yeart of

Saint John affirmitly, what the  
blood of Christ cleaseth us from all  
sins. 1. Epist. 10. 7. And that they  
faithfull have washed their neareyness  
made therumbre in the blood of the  
Lamb. Revel. 7. 14. But these  
Doctors, on the contrary, teach  
men to wash and to cleanse their  
sinnes in the blood of Saints de-  
parted: which is to reject the  
death and passion of Christ, as Pa-  
nigarolle teaches it plaineley in his  
ninth Lesson, Page 278, faying  
It is a great sinne and foolery to say  
I trust to be saved by the blood of Je-  
sus Christ. Panigarolle, Lesson 9. p.

By so many expresse places of the word of God, and necessary consequences drawne out of the same, the pretended satisfaction of our adversaries is cast to the ground and cut even to the very deepest roote : as likewise their Purgatorie, which they have built upon the same foundation. For, Purgatory was invented but for these two ends. The first, to satisfie the justice of God for the punishment of sinnes. Now if we must not satisfie Gods justice for the punishment of sinnes, as I have proved it clearely : It followeth there needeth no Purgatory.

The second is for to intrapland to catch money from the simple people. For, how commeth it to passe, that the Prelates of the Romane Church, have so many thousand pounds of yearly reuewes? That one part of the No-  
bility

bility is incommodated and be-  
hind hand; and that the greatest  
part of the people starve with  
hunger so bare because these men  
have by divers meanees curry-  
catche a great part of their e-  
states, and especially by great  
Donations that many have given  
at their death, to redeeme their  
soules from the paine which they  
thought to suffer in a fire of Bur-  
gassorie? For, is there any thing  
in the world which a man will  
not give at the very point of death  
to free himselfe from going into  
a fire for the space of many hun-  
dred yeare? Will a man in that  
perplexity care to leave his poste-  
rity after him miserable and  
wretched, in giving away all his  
estate, So bee may be exempted  
from the torments of that fire,  
which, as they say, is seven times  
hotter than our fire is in this  
world?

world? Those therefore that laid  
the first foundation thereof, shew-  
ed themselves most ungodly, and  
full of covetousnesse, which is the  
roote of all evils, as Saint Paul  
saith, Timoth. 6, 10. as likewise  
enemies of the glory, and mem-  
oris of the death and passion of  
our Lord Jesus Christ, and  
hope of his resurrection for us  
od it over by our owne guilty ways  
**CHAP. VII.** to absit

CHAP. VII.

*That our good works have no merit at all; and that all the merit of the Faithfull is in one Christ alone.*

**A**S for the merits of works,  
we need no long discourse  
for to shew that they have  
none at all; seeing that the very  
best of our works are full of de-  
fects, being always mingled with  
some

some corruptions of the flesh, and man is so subject to sin as that he doth not the good he would, but the evil which he would not; Wherefore the Prophet Esay saith, That we are all as an unclean thing, and that our righteousnesse are as filthy rags, Esay 64.6. whence it followeth, that they have no merit at all. For what can such polluted works that are so farre from that perfection they ought to have, deserve at the hands of God? And though they were done as they ought, yet could they deserve nothing. For a man deserveth nothing in doing that which he is bound to doe. When ye shall have done all those things which are commanded you (saith our Lord Jesus Christ) I say to you, that are unprofitable servants, we have done that which was ouer thyng to doe. Luke, 17. 10. Moreover, whatsoeuer is given us by Grace and Mercy of God, is not

not given us by the merits of our works. If it be of Grace, saith Saint Paul, it is no more of works: otherwise, Grace is no more. Grace, Rom. 11.6. But the salvation of the Faithfull, and the glory that they shall have in the kingdom of God, is given them through the Grace and mercy of God. Therefore it is not given them by the merits of their works.

The second proposition of this Argument is also proved by many express texts out of the Word of God. All have sinned, saith S. Paul, being justified freely by his Grace, Rom. 3.23.24. By Grace are ye saved, and that not of your selves; it is the gift of God: not of works, lest any man should boast, Ephes. 2.8.9. and in another place, But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which

me being done, but according to his mercy he saved me by the washing of regeneration, and renewing of the holy Ghost. Tit. 3. 5. 6. See it now.

In a word, what soever absolves and justifies us before God, from the same I say, counts all our merit. But it is the only obedience, merit and satisfaction of our Lord Jesus Christ that absolves and justifies us before God. Therefore, from him alone proceedeth all our merit: and if all our merit proceeds from Christ alone, when it followeth, that is doth not proceed from our works. But the first is true: therefore the last also.

Let our Adversaries now deny as much as they will, That all our merit is in one Christ alone, and let them establish other merits in their works: as for our selves, we will remain content to that, being assured

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affirmed that by Christ his onely  
merits; obedience and satisfacti-  
on, we are absolved and justified  
before God: which thing the Pro-  
phet Esay teacheth us when he  
saith, That he was wounded for our  
transgressions, and that the Lord  
hath laid on him the iniquity of us all,  
Esay 53. and so doth the Apostle  
St. Paul, saying, That the Mediator  
is one between God and man, the man  
Christ Jesus: who gave himself a  
ransome for all, 1. Tim. 2.5.6. and  
Saint John teacheth it also plainly,  
when he saith, That Jesus Christ the  
Righteous is the propitiation for our  
sinnes, 1. Epist. 2.2.

Now our Adversaries alledge  
certain places of Scripture, which  
say, that God rewardeth good  
works: Whereupon they build this  
syllogisme:

Wheresoever there is a reward, there  
is merit.

REO

But

But there is a reward to good  
works, Mat.5.12. Apoc.22.12.  
Therefore there is merit.

I deny the Major. For there are  
some undeserved rewards. A Fa-  
ther may promise his Son a fine  
suite of cloathes, if he write a good  
coppie: Now that sonne deserves  
not that suite of clothes for do-  
ing well that coppie. For what  
profit cometh to the father there-  
by? nevertheless, the father will  
give the promised fuit onely be-  
cause of his promise. Even so  
doth God to his children, giv-  
ing his Kingdome unto them  
without any desert, but onely be-  
cause he hath promised it.

Moreover, a father may be in-  
duced to give the promised suite  
to his sonne, because of his du-  
ty in doing his coppie well, giv-  
ing his father content by that  
meanes. But none of the faithfull,  
can

can doe their duty towards God.  
*All have sinned, saith Saint Paul,*  
Rom. 3. 23. and whosoever, saith  
Saint James, offendeth in one point  
of the Law, he is guilty of all. Jam.  
2. 10. All therefore are guiltie  
of the breach of the whole Law.  
For who is he that hath not fay-  
led in some one point or other  
of the Law? And therefore our  
Adversaries are very farre wide  
of that pretended merit they doo  
attribute to their good workes.

## CHAP. VIII.

That the Invocation of Saints  
departed, is contrary unto the  
Word of God, and tendeth to no  
other end but to give unto the  
creatures the honour and glory  
~~that belongeth unto the Crea-~~  
~~tor.~~

**T**hese Doctors keepe a  
great noyse, and cry out  
very lowd that they are  
the true Church: and that the do-  
ctrine which they teach, is con-  
formable unto the Word of God:  
but when it cometh to the prooфе,  
they are mightily puzzled, have-  
ing nothing to shew but some few  
allegories which they bring in  
upon certaine points of contro-  
versie: like unto Foxes which  
runne into thickets and bushie  
places

places no save themselves : True it  
is, they make a great bucklet of  
these words, *This is my body* : which  
they thinke are very cleare to  
prove, that the bread is transub-  
stantiated into the body of Christ.  
But I will shew in its due place, in  
few words, That they pervert the  
meaning of this place of Scrip-  
ture, taking this word *is*, proper-  
ly and without a figure, which in  
all Sacraments ought to be taken  
for *Signifieth or Representeth*.  
Now I will shew what slender  
cause they have to maintaine the  
Invocation of Saints departed,  
and to teach that Christ is not  
our onely Mediator with God :  
but that all the Saints in heaven  
are also our Mediators : and that  
we must draw neere unto God by  
them, as wee come neere unto  
the King by his familiar servants,  
intreating them to pray for us.

A Doctrine which is absolutely false, as I shall prove hereafter out of diverse expresse places, and necessary consequences drawne out of the Word of God.

First of all then, wee aske of them one expresse text out of the Word of God; or one necessary consequence drawne out of the same for the proove of this doctrine. There they stand as mute as fishes. Behold then a doctrine that hath neither prop nor foundation in the Word of God, but is merely invented by men against the Word of God, as I will shew hereafter. And albeit it were not contrary unto the same; I yet maintaine that it ought to bee rejected of every Christian, because it is a vaine worshipping of God, to worship him after the Doctrine and commandements of men. As our

Lord

Lord Jesus Christ tearmeth it.

*Marke 7.7.*

Moreover, I prove that this doctrine cannot be without great sinne. For whatsoever is done without the Word of God, is done without faith. *Faith, saith Saint Paul, commeth by hearing, and hearing by the Word of God.* Rom. 10. 17. But the Invocation of Saints departed is done without the Word of God: Therefore it is done without Faith. *whatsoever is done without Faith, is sin,* saith the same Apostle, *Rom. 14.23.* But the Invocation of Saints departed is done without Faith: Therefore the Invocation of Saints departed is sinne.

In briefe, That Doctrine which teacheth men to pray unto Saints departed, is contrary unto the Word of God, that teacheth, *That we ought to call upon none, but on him*

in whom we have beleeved, Rom. 10.

14. But we doe not beleeeve in the  
Saints departed; but in one onely  
God, Father, Son, and holy Ghost.  
Therefore we ought not to call  
upon Saints departed, but upon  
God alone, in whom we beleeeve.

That Doctrine which teacheth  
men to goe unto God by his  
Saints, as a man goes to the King  
by his familiar servants, is contra-  
ry unto the Word of God, which  
teacheth us to goe directly to  
Christ, and that he is the onely  
way, to pbe to the Father. Come  
unto me, saith he, al ye that labour and  
are heaue laden, and I will give you  
rest, &c. Math. 11. 28. He would  
not have us then goe unto him by  
the Saints departed. I am, saith he,  
the way, the Truth, and the Life; no  
man commeth unto the Father but by  
me, John 14.6.

That Doctrine which teacheth  
that

that there is divers Mediators with God, is contrary unto the Word of God, which teaches us, That God is one, and the Mediator one between God and Man, the Man Christ Jesus. 1 Tim. 2.5. Jam. 5.9.

Item, That God alone knoweth the hearts of all the sonnes of men, 1. Kin. 8.38.

Wherupon it followeth, That the Saints departed do not know our prayers, which are made in the heart; and that by Consequent, it is a vain and an idle thing to pray unto them. Ibidem.

The Argument which we draw out of this place of Saint PAUL against the Invocation of Saints departed, is thus.

If there be one only Mediator between God and man, to wit, Christ Jesus. It followeth, That the Saines departed are not our Mediators with God, and by Con-

sequent, that it is unprofitable to pray unto them to pray for us. But the Antecedent is true; Therefore the Consequent also.

Our Adversaries, to put off this blow, make a distinction, saying, That Saint Paul in this place, speaketh not of a Mediator of Intercession, but of a Mediator of Redemption: and therefore that this place is not brought to the purpose for the Intercession of Saints: a thing which is in controversie between them and us.

To which I answer, First, That they are not able to prove that distinction of a Mediator of Redemption, and a Mediator of Intercession, either by any expresse texts out of the Word of God, or any necessary consequence drawn out of the same: and therefore that it is false. Secondly, That on the contrary, the Word

of God teaching us, that we haye  
an Advocate with God, which is  
Christ Jesus ; teacheth us Conse-  
quently, that he is our alone Medi-  
ator of Intercession, aswell as of  
Redemption. *If any man sin, saith*  
*S. John, we have an Advocate with*  
*the Father, Jesus Christ the Righte-*  
*ous.* John. 2. 1.

Veron the Jesuite, in his answer  
to my Book, *Of the Cabale of the*  
*Jesuits*, pag. 18. answereth, That to  
say there is one Mediator, There-  
fore there is but one Mediator,  
is no good Consequence; and he  
bringeth in for example one that  
should say, I have a Crown: It were  
no good Consequence to say,  
Therefore he hath but one Crown.

But this answer comes from a  
grosse ignorance. For that is not  
to be able to judge of what is  
Consequent to a thing, and what  
is not. Let him learn therefore by

the same example he produceth, that if we aske one, How much money have you in your purse? and he answereth Categorically, I have one Crown; the Consequence is good, Therefore you have but one Crown in your purse.

Even so, I aske how many Advocates we have with God? and reading the whole Word of God, I finde that it sheweth me but one Advocate with God, which is Christ Jesus. The Consequence is good then, Therefore we have but one Advocate with God, which is Christ Jesus our Lord.

It is then our Jesuits part to study Master Dr. Moulins Logick wherunto he sends me, seeing he sheweth himself so ignorant therin, that he may learn better how to judge of Consequences.

Moreover, God will not give his glory unto another; I am, saith he,

he, the Lord, such is my name. I will not give my Glory unto another, nor my prayse unto the Idol, Esay 42. 8. He would not have us then to give unto the creatures that Invocation which belongeth unto him. Whereby it doth appear, That this Invocation of Saints departed, is wholly and absolutely contrary unto the Word of God, having no other end but to give unto the creature the honour and glory that belongeth only unto the Creator.

~~be with you I am) heo  
-abundatio hoc est in ibidem  
dicitur sed et dicitur vnde oportet loquuntur  
spiritus sancti ex parte christi et ex parte spiritu  
sancto secundum hanc etiam yadis ipsius  
scripturam at testam. p. 8. l. 23. 1. e.  
non id est non sicut illud est, quod  
enim in aliis traditionibus spiritu sancto  
non habet rationem spiritu sancti secundum  
yadis sui ex parte spiritu sancti vnde ex. 23.  
1. videtur: si omnia crederemus ut in libro I  
sancti~~

That I shall put it thus, as you see, and  
you easily CHAP. IX. may say to me  
8. if yet I do not well shew unto you

That the Images of the Romane  
Church are made against the  
Commandement of God; and that  
the adoration which they give an-  
to them, is mere Idolatry.

**A**s for the Images of the Ro-  
mane Church, It is certaine,  
that they are made directly  
against the Commandement of  
God, (as I have shewed before)  
which in the second Commande-  
ment of the Law, saith, Thou shalt  
not make unto thee any graven Image  
of any thing that is in Heaven above,  
Exod. 20.4. And in another  
place, ye shall make you no Idols nor  
graven Image, neither reare you up  
a standing Image, neither shall you  
set up any Image of stone in your  
Land, to bow down unto it: for I

*am the Lord your God,* Levit. 26.1.

"Our Adverfaries doe anſwer, That God hath forbidden Images, for to worship them, but not as touching the representation. But I will even in that, ſhew that they tranſgrefſe the Commandement of God, and commit Idolatry. For if they cauſe Images to be erected for to worship them ? It followeth, that they ſwerve from the Commandement of God, and that they are Idolaters. But the firſt is true ; I prove it by the ſecond Councell of *Nice*, That commandeth ſtraightly to have Images, and to worship them. Besides, let any man ſee the books of their Schoolemen upon this point of Images, and they ſhall finde them all teach, That the Image ought to be worshipped with the Imagined, making but one adoration of the Image, and of the thing repre-

represented by the Image.

When they see themselves convinced, by their owne Decrees, Books, and Canons, they say, That the Error is not in the worshiping by means of the Images, but by them to worship false gods, as the Pagans did; but as for them, they by means of the Images, worship the true God.

I answer; By this reason, the Israelites did well to make the Golden calfe, and Moses very ill in breaking of it. For these Calyes thought to worship the true God by means of that calfe, Exod. 32. 13. Ezekiel had likewise done ill in taking away the Brazen Serpent; for this people thought to worship the true God, by burning Incense to it, 2. King. 18. 4. and yet God had commanded it should be set up. But it would puzzle any Adversaries wilily to shew us one expresse

## X DESTRUCTI<sup>O</sup>N. 79

expresse place in the Word of God, wherem it is commanded to make Images of God for to worship him by them. These men are like unto those Idolaters which the King of *Affyria* sent to inhabit the Cities of *Samaria* instead of the Children of *Israel*, whom he had brought into *Babylon*, who feared the Lord, and served their graven Images, 2. King. 17. 32. 33. 41.

Again, these Doctors alledge, That they worship their Images distinctly; that is, the Images of God with the adoration of *Latria*, and the Images of Saints with *Dulia*. Item, That they make their adoration passe unto the final object, and therefore they are no Idolaters.

But that will not serve their turn: For whosoever giveth unto the creature that worship which belon-

belongeth unto the Creator, is an Idolater. But the Doctors of the *Roman Church* confesse they give unto the Image (which blasphemously they say to be of God) the Adoration that belongeth to God : Therefore they are Idolaters.

Neither can they escape, in alledging that their Adoration passeth to the finall object : For to worship the creature with the Creator, is manifest Idolatry. And indeed, were it not Idolatry to worship Images of Gold, of Silver, of Wood and Stone, with God, with the same Adoration that belongeth to God ? And to say that the Adoration passeth unto the finall object, is as vain. For, the Image being then first worshipped, at least partaketh with the Adoration ; which is meere Idolatry.

Now,

Now, these Doctors telling us (for a shift) That the Adoration passeth to the finall object, in that confessc under-hand tacitely, that they are Idolaters, worshipping Wood and Stone, which is the first object of their adoration; which is an abomination unto the Lord, who calleth himself a jealous God, and that cannot endure we should any manner of way give unto the creature the honour which is due unto Him.

Many in the *Roman Church*, (that are not well instructed in the Doctrine of their Doctors) think assuredly, that the adoration of Images is *Dulia*, and the adoration of the things imagined or represented, to be *Latria*. But that is not their Doctrine. For they make but one adoration both of the Image and of the thing represented by the Image. *If we worship God,*  
*(saith*

(saith Panigore in his lessons, pag. 439.) by means of the Image, God and the Image are both worshipped with one adoration of Latria. And if by means of the Image we worship the Saint, both the Saint and the Image are worshipped with one adoration of Dulia. But it will never be proved, That the worship of the Image, is Dulia, and that of the Imagined or represented by the Image is Latria; because both are but one Adoration: These are the very words of this Doctor.  
In fine, We aske of our Adversaries one expresse text out of the Word of God, or any one necessary Consequence drawne out of the same, where it is commanded to make Images of God to worship him by them. That puts them into a grievous rage, and makes them presently to fall to rayling instead of answering. We aske them again, who hath told

told them, that God may be represented by Images of Gold, Silver, Wood and Stone. *God is a Spirit, saith Christ, and those that worship him, must worship him in Spirit and Truth, John 4. 24.* God is infinite and incomprehensible; therefore he cannot be represented by such materiall and corporall things, it being an horrible blasphemy to go about to represent the God-head with such things. Wherefore the Prophet Esay cryeth aloud against such Idolaters; *To whom then will ye likēn God? or what likenesse will ye compare him unto? or to whom shall I be equall, saith the holy One?* Lift up your eyes on high, and behold who hath Created these things, Esay 40. 18. 25. 26. And the Apostle Saint Paul saith, *That professing themselves to be wise, they became fooles, and changed the Glory of the uncorruptible God, into an Image*

made like to corruptible Man, and to Birds and four-footed Beasts, Rom. 1. 22. 23.

The adoration of *Dulia*, which they give unto Saints, cannot chuse but be a great sinne, and Idolatry: For this adoration is made without any warrant out of the Word of God, and by Consequent, done without Faith, which cannot be but sinne and Idolatry.

In summe, Our Adversaries are greater Idolaters in worshipping of their Images, than the Pagans and ancient Idolaters were. For those had not the knowledge of the true God, and were not taught and instructed by his Word. Besides, They worshipped the Images of things which they beleaved to be gods; as of *Jupiter*, *Hercules*, *Apollo*, *Juno*, *Venus*, *Diana*, and others. But these Idolaters here, see by the Word of God, how much

much Idolatry is in abomination unto the Lord; and neverthelesse, they worship the Images of things, which as themselves confess are no gods, as of the true Grosse, of the Virgin Mary, of Saint Francis, of Saint Dominick, and others: and are come so farre even as to worship Tabernacles, Boxes, and such other like things. But if any man thinke that I accuse them wrongfully, and lay to their charge that which they doe not teach: Let him take the paines to reade their Canons and Books, and namely, the Lessons of *Frescat Pontigavel*, a renowned Doctor amongst them, and he shall finde, that the Pagans never came to such a height of Idolatry.

notisimode nū si vītālōl dñm  
pholōlne **CHAP. X.** l ods oīm  
agnitlo sognitlo qdñ hōw ydñ

¶ **T**hat fōure rōles shew unto us, shas  
od there is a Fīgure in these wōrds,  
¶ **T**his is my body. And thas the  
Transubstantiation of the bōrd  
-to into the body of Christ, is contrary  
-to unto the wrath of God, and destroys  
-to the humān nature of Christ.

-**I**tem; That in all Sacraments, the  
word, is, it put for signifieth, or  
representeth.

**B**yth that which hath been said  
already, It appeareth plain-  
ly, That the Doctrine of  
our Adversaries is altogether con-  
trary unto the Word of God, and  
therfore it is no wonder, that they  
have forsaken the light, for to hide  
themselves under the darknesse of  
a Tradition and unwritten Word.  
It is true, they boast much of  
these

these Words, This is my body: and make a shew to sticke close to those Foure small Words of the Gospel, upon which words they will not admit of any Figure or interpretation, but will take them at the bark of the Letter, to draw out of the same a Doctrine contrary unto the Analogy of Faith, and that wholly destroyeth the humane nature of our Lord Jesus Christ: The which I will prove by these four rules following, which will put us out of all doubt; For they certainly shew unto us when there is a Figure in any place of the holy Scripture.

The first is, when the matter, and the circumstances of the preceeding and subsequent words, shew that there is a Figure.

The second, whether the time in which it is spoken, is to make a Figure.

The third, whether understanding the place literally and without a Figure, there should from thence arise an impossible thing.

The fourth, if taking it literally and without a Figure, there should follow any absurdity.

According to these four rules, we must examine this place, *This is my body*, and see whether there be a Figure in it or no.

As for the first, the matter and the circumstances doe shew, That there is a Figure in these words, *This is my body*: For Christ was instituting of a Sacrament. Now, whatsoever is said in matters of Sacraments, ought to be understood sacramentally, and not literally. Again, The circumstances of the preceding and subsequent words doe shew also, that there is a Figure. For in the foregoing words, the Scripture saith, that

Christ

Christ took bread, brake it, and gave it. But it is not given till after the consecration : therefore he gave bread. And to the subsequent words hee addeth these words, *This is my body, which is broken for you.* But the body of Christ was not broken in the Lords Supper; no not on the very Crosse it selfe; therefore they must be understood figuratively.

Moreover, he saide, giving the Cup to his Apostles, *This Cup is the New Testament in my blood,* Luk. 22. 20. the which cannot be understood without a Figure : For a Cup, or that which is in it, is not a Testament substantially. Item, he saith, *He will drink no more of the fruit of this Vine,* Mat. 26. 29. He commandeth, to doe that in remembrance of him, I. Cor. 11. 24. Therefore there is a figure in these words, *This is my body.*

By the second rule it appeareth also, That there is a figure in these words, *This is my body,* For the time in which Christ instituted the holy Sacrament of his Supper, was the same time in which he would leave the World, and go to his Father, as he testifieth of himself, saying, *I leave the world, and go to the Father, John 16.28.* *I am no more in the world, John 17.11.* Yee have the poore with you alwayes, but me yee have not alwaies, Mar. 14. 7. But hee willing to have his Church to make a commemoration of his death, he Instituteth a Sacrament, wherein he ordaineth bread to be broken, and the Cup to be distributed in remembrance of him; Doelthis, saith he, in remembrance of me. For as often as yee eate this bread, and drink this cup, yee doe shew the Lords death, till he come, 1. Cor. 11. 26. And that, to repre-

represent unto us, That even as the bread and wine nourisheth our bodies in this Temporall life: So his flesh and his blood are the food of our soules in the Eternall life. Therefore there is a figure in these words, *This is my body.* JOH

By the third rule, it appeareth also, clearely, that these words, *This is my body,* are to be understood figuratively. For as it is impossible that twicel two be not four, but three must bee the first odde number umpire: So it is likewise impossible, That a true body be in diuers places at once. But the body of our Lord Jefus Christ is a true body, *Like unto his brethren in all things;* *sincere ex-  
cepted, faith the Apostle, Hebrews  
17.* Therefore it cannot be in diuers places at once. *and so ybod-*

Our Adversaries would faine cover themselves with the omni-  
ygod  
potency

potency of God; but it is in vain: for the question is of his will, and not of his power. But it was his will that his Sonne should take a true humane body, and by Consequent, that he should be in one, and not in divers places.

It is most true, That God is omnipotent; but he doth not all that he is able to do. For he could transforme the Pope into a monstre having seven heads, and ten horns; and al his Disciples into Grasshoppers: but he doth not doe it.

In a word, He will not have the body of his Sonne to be in divers places at once, because there would be in him ~~rea~~ and ~~Nay~~. ~~rea~~, in that he will have every phisicall and composed body to be in one onely place ~~3 Nay~~. If he would have the body of his Son which is such, to be in severall places at once.

Moreover, every true humane body

body is a materiall substance, that hath his naturall and inseparable properties, one of which is to be limited, circumscribed and contained in one certaine place. Take away from bodies the distance of places, saith Saint Austin, and they shall be nowhere, and because they shall be nowhere, they shall not be at all. And speaking of the body of Christ, he saith, That if some space be not given unto it that may contain it after the same manner as other bodies are, its humane nature is destroyed; Epist. 37. ad Dardanum! Therefore there is a figure in these words, *This is my body.*

The fourth rule also shewes us very plainly, That there is a figure in these words, *This is my body.* For if we take them literally, and without a figure, there followeth divers absurdities. *First,* That a body like unto ours

ours in all things, sinne excepted, should be in an infinite number of places at one and the same time. For they teach it is in as many places as there are Masses said, and that it is whole in every crumme of the Hoste, and in every drop in the Chalice, and yet budges not from Heaven: neither is it in the space which is between both, and by Consequent, that one and the selfe same body, may be higher and lower than it selfe, and that there is some distance between Christ's body and the body of Christ.

2 Secondly, That a true body bath all its parts under one point, having the head where the feet are, the eyes, mouth, and eares altogether; and by Consequent, it bath a length without extent, that is, a length and no length.

3 Thirdly, That Christ did eat him-

himselfe, and drank his own body and bloody seeing (after their own Doctrine) his body is also in the Chalice. And that by Consequent, he had his head in his mouth, and his whole body in his stomach, having the inside out, and the outside in, which is a thing more absurd than if the scabberd were in the fword; For being in the fword, it were in another thing than it selfe. But these Doctors put the body of Christ into the body of Christ.

4 Fourthly, That there is a Christ suffering, and a Christ not suffering: A Christ crucified, and a Christ not crucified. For as soone as Christ had supped, he went to the Garden of Olives, where he swate great drops of blood, was apprehended, and finally, Crucified. But the same that was in his and the Apostles stomacks, did not sweat great drops of

of blood, was not apprehended, nor crucified; And by Consequent, he was not our Saviour, seeing he hath not suffered for us.

It appeareth therefore plainly by that which hath bin above said, That these words, *This is my body,* must not be taken literally, but figuratively.

Nevertheless, our Adversaries are so wilfull and obstinate in this, as to affirme still, That these words must be taken literally and without a figure; and that the bread of the Masse, is transubstantiated into the body of Christ: alledging, that God is able to doe it: but as I have said already, the Question is of his will, and not of his power. They should have proved first, That it is his Truth and his Will, before they goe about to tell us of his power. There is no opinion so extravagant or fantasticall,

sticall, but may be maintained in saying that God is powerfull enough to make it to bee so. To prove a doctrine, onely because God is omnipotent; is an open confession of their weakenesse. There be some things that God cannot doe, because he is omnipotent. He cannot lye : He cannot contradict himselfe. Gods omnipotencie ought not to be a cloake unto Error, nor serve as a refuge to falsehood and Idolatry. Therefore wee must see first whether it bee his truth or no.

1. In the first place, the Apostle to the Hebrewes telleth us, that Christ is like unto his brethren in all things, sinne excepted, Heb. 2. 16.

17. Therefore it is a thing contrarie unto the truth of God, to teach that he may be in a million of places at one and the same time.

For

For to have a true body, and to be like unto his brethren in al things, he must be in one, and not in many places.

Item. Himselue tells us that he leaveth the world, and goes to the Father, John 16. 28. That he is no more in the world. John 17. 11. That we shall have the poore always, but we shall not have him always. Marke 14. 7. It is therefore a thing contrary unto the truth of God, to teach that he is here on earth in a million of places at once. They answer to this, that we have Christ no more visibly: but that wee have him invisibly under the *Species* of the bread and wine.

But that will not serve their turne. For, to have Christ invisibly, is still to have Christ. That man were a lyer that should say he had no clothes, because they are

are hid in a trunke. Even so hee  
wrote a lyer that shoulde say he had  
not Christ, because he is hidden  
under the species of bread and  
wine. But he saith exprely, *Wee  
shall not have him alwayes;* That he  
leaves the world, and goes to the Fa-  
ther. Sentences which shoulde be  
false if he were yet in the world  
betweene the hands of a Priest  
fuying Malle, or lockt up in a pix  
or box. And as touching that  
which hee saith, *Matth. 28. 20.*  
That *hee shall be with us unto the  
end of the world:* That is very true  
not according to his Humane na-  
ture, but according to his Divi-  
nity, power and efficacie of the  
holie Ghost, whereby he guideth,  
governeth, and ruleth his Church.  
*We have Christ alwayes, according to  
the presence of his Majestie,* saith  
Saint Austin *but according to the  
presence of his flesh, it was truly said*

*eternal*

H

unto

unto the Apostles, Reskalmor have  
me always, August. 150 Treatise  
upon Saint John. God dñe 1500  
buz. Saint Peter saith, That Hea-  
ven must containe him untill the  
times of restitution of all things, which  
God hath spoken by the mouth of all  
his holy Prophets since the world be-  
gan, Acts 3. 21. It is therefore a  
thing contrary unto the Truth  
of God, to teach that he is here  
on earth below in the hands of a  
Priest, in as many places as there  
are Masses said.

4: In the Apostles Creed we  
beleeve and confess, That he is  
ascended into heaven, and sits at the  
right hand of God the Father. Item,  
That from thence he shall come to  
judge the quick and the dead. There-  
fore it is a thing contrary unto  
the truth of God, to teach that  
he is here below on earth in the  
hands of a Priest, in as many  
places,

places as there are Masses said.

But forasmuch as they alledge, without any respect to Gods truth, that it is his wil manifested in these words *This is my body*: I wil shew that it is no more his will, which cannot be contrary to his truth. For the will of our Lord Jesus Christ was to institute a Sacrament. But in all Sacraments there should be two distinct things; to wit, the signe, and the thing signified; the one, thing terrestriall, and the other celestiall. It was his wil therefore that these two things should be in the Sacrament of the supper, which he instituted: that is, the bread and the wine, which are the signe and the terrestriall thing: And his body and blood, which are the celestiall and signified thing. The signes received by the corporal mouth, and the thing signified by faith, according to

H 2      that

that which the Apostle saith, *Christ dwelleth in your heart by faith*: E-  
phes. 3. 17. Whereupon it fol-  
loweth that it was not his will,  
that the bread and wine should be  
transubstantiated into his body,  
which they should signify. And  
indeed, he did not say, *this is not  
substantiated into my body*: but only,  
*This is my body*. And that confor-  
mably unto the style of the Holy  
Scripture; which giveth alwayes  
to the signe the name of the thing  
signified, using in all Sacraments  
the word *is* for *signifieth*: so also  
in *But forasmuch as all the dif-  
ficulty lyeth upon this word*,  
to know whether it ought to be  
taken properly, or by *signifieth*:  
in this enunciation, *this is my body*:  
I prove that it ought not to be  
taken properly, but by *signifieth*: Here  
is my argument. If in all Sacraments, the signes doe  
beare

bear the name of the things signified: *Item*, if the word *is*, is put for *signifieth* or *representeth*: It followeth that the bread and the wine, which are signes in the Sacrament of the Lords Supper; ought to bear the name of the body and blood of Christ. *Item*, that the word *is*, is put for *signifieth* or *representeth*. But the first proposition is true. Here are my prooves.

B  
1. The Circumcision was a Sacrament among the Jewes, that signified the Covenant of God, as it is said in the 17<sup>th</sup> of Genesis, vers. 10. 2. 4. 7. Every man-bilde among you shall be circumcised, and ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt mee and you. But in the same chapter this Circumcision is called the Covenant it selfe, I will make my Covenant

betwene me and thee. As for mee,  
behold my Covenant is with thee. I  
will establish my Covenant betwene  
me and thee. All that is said of the  
**Circumcision**, it was then called  
the Covenant, of the name of the  
thing whereof it was a signe. So  
Christ following the style of the  
holy Scripture, did call the bread  
his body,

2. The Paschall Lambe was  
also a Sacrament among the Jews,  
which represented the passeover  
of the Angel that passed by in E-  
gypt. Neverthelesse it is called e-  
ven the passeover it selfe. And thus  
shall ye eate it : with your loynes  
girded, your shooes on your feet, and  
your staffe in your hand: and ye shall  
eate it in haste : for it is the Lords  
passeover. EXOD. 12. 11.

3. The Arke of the Covenant  
was also a Sacrament among the  
Jewes, which represented the  
Lord.

Lord : but it is called the Lord himselfe in the Word of God, as we see in these words, *And David arose and went with all the people that were with him, from Baal of Judah to bring up from thence the Arke of God whose name is called by the name of the Lord of hostes that dwelleth upon it betweene the Cherubins*, 2 Sam.

6.2. 2nd 10 July 1611. 2nd 1611  
10.4. The Rock from which came out waters in the Wildernesse, was also a signe and a sacrament among the Jewes, that signified the refection and spirituall food which the faithfull have in our Lord Jesus Christ ; but it is called Christ, even by Saint Paul. Our Fathers did all eat the same spirituall meate : and did all drinke the same spirituall drinke : for they all drank of that spirituall rocke that followed them : and that Rocke was Christ,

1 Cor. 10. 3.4.

Pamigarolle in his Lessons, page 477. deceiveth himselfe grossly, being of opinion that in this place Christ is called a rock, and therefore that this word *was*, is to be taken for *being*, and not for signifying. 1. For if it were the sence and meaning of the Apostle, he would not have said that the rock was Christ, but that Christ was the rocke. 2. Also he would not have said in the passive tense *was*, but in the present tense *is*: For he is alwayes both the fundamen-tall and chiefe corner stone of the Church.

3. To discerne the truth, wee must but consider the words of the Apostle: for hee saith That our Fathers did all eate of the same spirituall meate, and did all drinke of the same spirituall drinke, 1. Cor. 10. 2. But this spirituall meate was the Manna. Exod. 16. 15. which

which he calleth spirituall because it was a figure of Christ: Likewise, this spirituall drinke, was the water issuing forth of the rock. *Exod. 17.6. Numb. 20.10.*

i.i. which also he calleth spirituall drinke, because its significatiōn was spirituall. But as by this spirituall meat, Saint *Paul* did not meane Christ himselfe: So by this spirituall drinke he did not understand Christ himselfe, but the water that flowed out of the Rock. It is therefore cleare e-nough, that this Rock whereof he speaketh, is the same whence the waters flowed in the Wildernesse, which he calleth Christ, be-cause it was a figure of Christ.

The which is plainly shewed in the foregoing words of *Sea*, and *Cloude*. For the *Sea*, the *Cloude*, and the *Rock* are used in one and the selfe same kind, and to one and

and the selfe same end, Even so then as it was a true Sea, and a true cloude: so this Rock was a true Rock. And it is said it followed the people: because the streames of waters that issued forth of this Rock, followed this people a long time in the Wildernesse.

Againe, Christ saith, That *he is the true Vine*, John 15. 1. That *he is the doore of the Sheep*, John 10. 7. And Saint Paul saith, That *the bread which we break, is the Communion of the body of Christ*, 1. Cor. 10. 16. Howbeit the bread is not the Communion it selfe, but a Sacrament thereof.

As for Baptisme, S. Paul saith, That *by it we are buried with Christ*, Rom. 6. 4. Col. 2. 12. because it representeth the death of the old man, and of our naturall corruption,

But

But without going from the Sacrament, whereof we now treat; there is sufficient matter to shew plainly, That in these words, *This is my body*, the word *is*, is put for *signifieth*, or *representeth*: For Christ saith, *This is my body which is broken for you*. But if we should here take this word *is*, properly and without a figure, it would follow, That the body of Christ was broken at the Sacrament of the Lords Supper: which is a thing contrary unto the Word of God, that faith, *He was not broken, that the Scripture should be fulfilled which saith, that a bone of him shall not be broken*, John 19.33.36.

Now we must note, That this word *is*, is found here twice in the same place, and within three words one of another, viz. *This is my body, which is broken for you*, &c. These subtle Doctors, enemies of

figures,

figures, will take the first properly, and without a figure, in these words, *This is my body*: but in the words following, *which is broken for you,* &c. they take it figuratively, saying, that *breaking* is attributed to the body of Christ, because the *species* which cover it, are broken by the Priest, that is to say, the colour, the quantity, the measures. A brave subtlety; for according to this Doctrine, an arm shall be broken, because the sleeve that containeth it, is broken.

But here is yet more. S. Luke, and S. Paul say, That *the Cup is the New Testament*, &c. Luk. 22. 20. 1 Cor. 11. 23. Out of which we draw this infallible conclusion. If the *Cup*, or that which is in the *Cup*, cannot be the new *Testament* substantially, but only *Sacramentally*. It followeth, that this

this word is, ought to be expounded in this place for signifieth or representeth. But the first is true; Therefore the last also.

Our Adversaries deny the Antecedent: affirming, That the Cup or that which is in the Cup, is the New Testament properly, and without a figure: and perceiving very well, that the bread is the Lords body in the same kind as the Cup is the New Testament: and that if the word is, must be expounded for signifieth or representeth, in this enunciation, *This Cup is the New Testament,* &c. that it must be expounded so in this enunciation, *This is my body.*

But this hole is too little to creep out at. For behold, Saint Mathew saith, *That this blood is the blood of the New Testament,* Mat. 26. 28. Therefore it is not the New Testament. For even as the souter

corner

corner Cap of a Jesuite is not a Jesuite : so the blood of the New Testament, is not the New Testament.

Adde moreover, that our Adversaries tell us, That the New Testament is founded upon the blood which they say is in the Chalice. Therefore by their own Doctrine, it is not the New Testament : for one thing founded upon another, is not the same thing with it.

In summe, Christ saith, *This Cup is the New Testament in my blood.* Therefore it is not his blood; For a thing which is in another, is not the same thing in which it is.

By so many expresso texts, and invincible reasons, is this proposition evidently proved: That in all Sacraments, the signes do beare the name of the thing signified ; and that this word *is*, is put for *significeth or representeth*; and Consequenty,

sequently, that the bread and wine, remaining still bread and wine, at the Sacrament of the Lords supper, doe beare the name of the body and blood of Christ whom they signifie. And therefore the meaning of these words, *this is my body*, is, *This signifieth or representeth my body*: as divers Fathers have expounded it, and namely, Saint Austin in these words: *The Lord made no difficulty to say, This is my body, when he gave the signe of his body.* Austin againe in dimension chap. 12. And Tertullian also in these words: *Christ having taken bread and distributed it to his Disciples, made it to be his body, saying, this is my body, that is, the figure of my body;* Tertullian contra Marcion, chap. 40. Wherby it appeareth that this popish doctrine is no lesse contrary unto the wil of God than unto his truth manifested in his Word.

C H A P.

Chap. XI. gain not  
qui ab eo ede non min. & ede  
*That it is not enough (for to have  
an Eternall life) to eate Christ's flesh  
but that we must also drinke his  
blood; and therefore all Christian  
men indifferently ought to com-  
municate under both standes, ac-  
cording to the Commandement of  
Christ, and other Apostle Saint  
Paul, of glorieth on shew hev  
sayd whi sayd under god sic et  
alio.*

**T**He Pope and his Associates  
doe keepe men easily in  
their Idolatrie and false  
doctrines, by these two meanes.  
The first, in holding them in a  
more than brutish ignorance, us-  
ing them like beasts. The second,  
by sweete alluring speeches where-  
with they cover the poysen which  
they give unto the simple to drinke.  
It is a thing worthy of compas-  
sion.

## INSTRUCTION 113

on to see sometimes these Doctors in the Pulpit torment themselves, gnash their teeth for anger, and spew out a thousand injuries, slanders, & forg'd imputations against the good servants of God, and especially against Calvin. For the very remembrance of the name of that good Doctor, is able to make them stark mad mingling in their sermons among their injuries, some words of Pity, recommendation, and praise of good workes, to amuse their hearers, and entertaine them in that opinion, that they preach a true and wholesome doctrine. This is the cause that Papists sometimes doe intreat us to goe heare their sermons. O silly people, ye have not yet learned what the depths of Satan are, that can transforme himselfe into an Angel of light for to seduce men. Apoc. 2. 24. Ye

I hearken

R O M E S Chap XI.

hearken not to Christ's warning  
when he saith, Beware of false Pro-  
phets which come to you in sheepes  
clothing, but inwardly they are raven-  
ing wolves, Math. 7. 15. Ye know  
not that Antichrist hath two hornes  
like a Lambe, but speaketh as a Dragon  
Appg. 13. 11. Poore sedu-  
ced people that feed your selues  
with shewes of good, wherewith  
they hide the falsehood which they  
givc you, without inquiring of the  
truth, so as it to be found in the  
Word of God to confound your  
Doctors. Ask them but where  
it is commandēd in the Word of  
God to deprive Laymen and wo-  
men from the Communion of the  
Cup, as they doe; and ye shal make  
them as dumb as fishes.

Those red Hats and fur'd Hoods,  
assembled at the Councells of Con-  
stance and Trente, acknowledge in  
the thirteenth and fifth Sessions

of the said Councils, That Christ did institute the Sacrament of the Supper under both kinds of bread and wine, and delivered it so to his Disciples : Confessing moreover that the use of both kindes was very frequent and ordinary in the beginning of Christian Religion; and yet nevertheless, they are so bold and impudent as to put an *Anathema* upon him that shall say that all and every one of the Faithfull ought to receive under both kindes the Sacrament of the Eucharist, by the commandement of God. Declaring that this custome of receiving under one kinde, ought to be held as a Law : forbidding every Christian to beleeve or teach otherwise. Behold how these Doctors have banished themselves openly against Christ, whom they have Anathematized with the Apostle Saint

Third. Out Lord, for laying unto his Disciples when he gave them the Cup ; but think yet all is quiete Math. 26. 27. And the Apostle, for commanding to every one of the Corinthians, to examine him selfe, and for sake of this bread and drinke of this cup. Corinthi. 11. 28d. oftolen 1157ea xvij b. xvij d. Now, because this is sufficient to make it appear that the Pope is contrary unto Christ, they labour to putt off this blow, alledging that Christ spake to none but to his Apostles, which were priests; and so, that this privilege of receiving under both kindes, belongs to Priests onely; and not to Lay men; but they cannot shun it so; for if Christ command all his Disciples to doe that which he had done in the supper. It followeth that all his Disciples indifferently ought to communicate under

dan both kinds; but the first is true,  
as ( saith he) this in remembrance  
of me. 1 Cor. 11. 24. Therefore  
the last also.

And seeing that the Jesuites  
at this day, besides the Conse-  
quences drawnne out of the Word  
of God, doe aske of us still some  
expressio[n]e. Thereby and Augmenta-  
tions wherof the two fiftie propositis  
was boorded Scriptures. Here be  
faine ambo[n]es but þisþoD i[n] so  
Whosoever bideth every man doeth  
viva himselfe, and for sake of this  
breath and drinck of this Cup, com-  
muni[n]cate all the Faitful in indifferent  
by no conuinciate neither þis h[er]etors  
to þis. Saint Paul commandeth al-  
way one to examine himselfe, þough so  
sets of this Broad, and veritall of this  
Suppl. I. drinker. Therefore becom-  
mandeth al the Faitful in indifferent  
to communicate under both kinds.  
Again, whosover saith in the Sac-  
rement

lement of the Lord's Supper, Drink  
ye all of it: bidden every one to  
drink of this Cup, 1. Cor. 11. 28.

But Christ in the Sacrament of the  
Eucharist saith, Drink ye all of it.

Math. 26. 27. rebuked his sids so  
beit Therefore he commandeth every  
one to drink of this Cup, 1. Cor. 11. 28.

Behold some expresse texts and  
consequences drawn out of the pure  
Word of God, for the proofe of  
our Doctrine, and condemnation  
of that of our Adversaries.

Our Adversaries on their party  
produce some places, by which  
they pretend to prove, that Christ  
and the Apostles have given the  
Communion under the species of

Bread only. *ad suum ex anno 1711.*  
First they produce a place out  
of Saint Luke, who saith, That in  
Emmaus, as Christ sat at meat with  
the two Disciples, He took Bread and

blessed it; and brake, and gave to  
them,

them, and that there is no mention made that he gave them the Cup.  
Luke 24. John 21. 1 Cor. 11. 22. Moreover they bring in two other places in the Acts of the Apostles, whereof the first saith,  
That the Disciples did continue in the faith of the pastores doctrine, and in the communion and breaking of bread; and the other, That the Disciples were gathered together to break bread.  
Acts 2. 42. and chap. 20. 7. From which places they doe inferre, That it is by the power of the Church to take away the Cup from the Lay people. Since in those places there is no mention made of the Cup, but of the bread only.

To which I answer, 1. That I have already brought expresse texts out of the Word of God, whereby it is expressly commandid to all Christians to drinke of

the cup in the Sacrement of the Lords Supper: and therefore that it is not in the Churches power to take away the cup from the Lay people.

It is a manifest impiety to make use of the Word of God for to oppose and contradict the same word, pulling for that purpose some texts as it were by the haire and against their true meaning, to establish a doctrine contrary unto expresse avowes: which is an ordinary thing with these Romish Doctors, as appeareth here in this place; where they oppose the texts here above mentioned, to these two expresse and plaine texts. *Drinke yee all yonge* Math. 24. *Let Every man examine himselfe, and so let him drinke of this cup.* 1 Cor. 11. 3 add to two more. That even from the sevplodes produced by them, no man can dis-

forre that it is in the power of the Church to take away the Cup from the people. ¶ For in that of Saint Lukas, it is not spoken of the Sacrament of the Lord's Supper, but of a common repast, at which it was Christ's accustomed manner to break the bread with giving of thanks; as you may see in Saint Math. 26:26. and in Saint Lukas 22:16, 17. &c. 101. 201.

¶ That though the Sacrament of the Eucharist were meant in these places, yet it were no good cause quondam to say, In these places there is no mention made of breaking of bread; therefore there was no wine. For under the word Bread, this Scripture signifieth all things necessary for life, ¶ as you may see in these places of the Word of God: Gen. 3:7. 23:25. and chap. 25:6. 31:2. 32:23. And though this say it did not mean with such a point, it doth

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not follow that I dranke not with  
him. ~~old vsurp'd~~ That is in these places the  
Sacrament of the Lord's Supper be  
meant, and there was no wine at  
it: It followeth that neither Christ  
nor the Apostles dranke at it,  
and consequently that Priests are  
no more bound than the lay peo-  
ple to communicate under both  
kindes. But *de Racionis* deny-  
eth this in a Treatise he wrote upon  
the Conversion of *Summi Tridentini*  
*Catholicon*, page 87, saying, That  
the Apostles ~~were bound to celebra-~~  
~~re~~ ~~higher~~ ~~but~~ ~~indeed~~ ~~of bread and wine~~  
severally, to observe ~~the~~ ~~the~~ ~~separation~~  
that was made by the ~~Cross~~ ~~of the~~  
~~blood~~ ~~of Christ~~ ~~in his body~~ ~~and~~ ~~spirit~~  
Now forsoe provideth ~~the~~ ~~the~~ ~~the~~  
substantiation of those Doctors pre-  
dictors of some places out of the first  
of Saint Paul, where there is ne-  
ver a word spoken of the Eucha-  
rist,

rid; but of Christ's flesh given up  
on the Crosse for the life of that  
World; not perceiving that by  
this meane they even overthrow  
themselves. For it dieth Christ's  
words, Eat ye meat of the flesh of  
the Sonne of man, and drinke his  
blood, yet haue no life. In you which  
forever eat by my flesh and drinke  
my blood, haue it eternall life. John 6. 53.  
54. If these words be meant  
of the Eucharist. It followeth  
they deprive the people of life,  
taking from them the Cup. tabbid  
Moreover, it is not enough to  
eate the flesh of Christ by faith  
under the signe of bread, but we  
must also drinke his blood spiri-  
tually by faith under the signe of  
the wine, seeing Christ hath in-  
stituted this holy Sacrament un-  
der both signes of bread and wine;  
the one to be broken, and the o-  
ther to be shed or powred forth  
in

in remembrance of him: the which he chiefly intended of the Cup, saying; *Drink ye all of it* Math. 26: and even as if he would have remedied the error that afterwards crept into the Church, who in taking away against his precept, the halfe of that holy sacrament. And therefore it is to no purpose to alledge the obtemperacion of Christ to cast himself off bled in forme of a Man, is inde to drinke Christis blood as that biddeth him expesly, saying; *Than  
take ye and drinke his bloud, which  
will be the fift to thine infallible  
medicament* & *the fift to  
cure the fift to thy selfe*, but we  
myght saye drinke his blode which  
cometh by fift under the fift of  
the wine, because Christe sent in  
this bodye to the scattemente of  
the people fulfoure of proprieetie and wine,  
specifie to be powred for the  
Ch. A. R.  
mi

and ymbot ymbyg ai thid w; þeþ  
had offe **C H A P. XII** tis offe  
offe of ymble þas rowe offe  
That the þeþ intended sacrifice of the  
Masse was alwayes left abiffed for to  
annihilate the power and efficacy  
of the Sacrifice of the Croſſe. And  
that there is but one truly Sacrifi-  
cator ſacrificing expiatory in the  
Evangelicall Law, so wie, jesus  
Christ our Lord.

**B**riefly, whomever shall conſider the Popes Doctrine, and  
of his Disciples, he ſhall ſee  
plainly, That it tendeth onely to  
debase the merit and vertue of the  
death and paſſion of our Lord jesus  
Christ: as you may obſerve by  
the Doctrine of their pretended  
ſacrifice of the Masse! For these  
Doctors teach, that it is a ſecond  
ſacrifice of Christ, propitiatory  
both for the quicke and for the  
dead,

dead; which is plainly to deny that the Sacrifice of the Crosse hath the power and efficacy to take away sinnes, unlesse it be reiterated. But the Apostle Saint Paul teacheth us plainly, that the sacrifice of the Crosse, hath at once taken sin wholly away, when he saith, *That by the mid of God we are sanctified through the offering of the body of Jesus Christ once for all. By one offering he hath perfected for ever them that are sanctified.* And he addeth yet another sentence, that cutteth up this Error by the very roots. Now, where remission of these is, there is no more offering for sin, Heb. 10. 10. 114. 18. He meaneth by these things, the transgression of the Law of God. But in the Sacrifice of the Crosse there is forgiveness of these things: Therefore there is no more oblation for sinnes. At this saying our good  
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Against

Against such cleare places, these Doctors arm themselves with a false distinction of Sacrifice, which they could never yet proye, neither out of any expresse text taken out of the Word of God, or necessary Consequence drawn out of the same. They say, that there is no more bloody sacrifice for sin; but that there is an unbloody sacrifice, according to the order of Melchisedeck, for the continuall application of the merit of the sacrifice of the Crosse.

But this distinction is not able to take them off the hooks. For, the Apostle saying expressely, That there is no more oblation for sin, sheweth us plainly, That there is no other propitiatory sacrifice for sinne, of what kind soever, but that of the Crosse. It is therefore their part, that goo about to give the Apostle the lye, to prove that

that distinction, shewing by express texts; or at least by necessary consequences drawn out of the pure Word of God, that we ought to sacrifice against the body of Christ unbloodyly, to apply the merit of his bloody sacrifice: which thing they are never able to do.

For to attifie to this prooife, some of them argue thus: Christ is a sacrificator after the order of Melchisedek; but Melchisedek offered an unbloody sacrifice: for he offered bread and wine: Therefore Christ after the same order, hath offered an unbloody sacrifice, when he hath offered himselfe under the species of bread and wine. And therefore the distinction of bloody and unbloody sacrifice is true.

We grant the Major, but wee deny the Minor, which is grounded

ded upon a falsehood. Wee doe not finde in any place of holy Scripture, that *Melchisdeck* offered to God bread and wine. Wee reade in the 14 of *Genejis*, vers. 18. that he brought unto *Abraham* bread and wine for to feede and refresh him and his men that were wearied and travayl'd as they came from the defeat of the Kings : But there is not a word there that *Melchisdeck* offered bread and wine unto God. And therefore the conclusion of this argument is false, and by consequent also this pretended distinction of bloody and unbloody sacrifice.

Now I will shew hereafter wherin consists this order of *Melchisdeck*, according to which order Christ is an everlasting Sacrificator. At this present, I will presse our Adversaries upon this pretended application, which is

the last refuge of falsehood brought to the baye upon her back.

We say then that in this pretended application, our Adversaries grant under hand tacitely, that the Masse is not the sacrifice of Jesus Christ. For, if it be but the application of Christs sacrifice: It followeth it is not Christs sacrifice. For even as the application of a plaster is not a plaster; so the application of Christs sacrifice, is not Christs sacrifice.

And here these Doctors confess freely againe that the Masse is not Christs sacrifice. For they say that every true sacrifice requireth that the thing offered be destroyed and consumed: Whereupon we build this argument.

Every true sacrifice requireth that the thing offered be destroyed and consumed. But the Masse, say they, is a true sacrifice: Therefore

fore the thing offered in the Masse,  
is destroyed and consumed.

They yeeld us that too, but to  
their confusio[n]; for say we,  
If the thing offered in the Masse,  
be destroyed and consumed, and  
this thing offered is the body of  
Christ. It followeth that the bo-  
dy of Christ is destroyed and con-  
sumed in the Masse. It is not true,  
say they, but it is the *Species* of  
bread and wine that are destroyed  
and consumed: that is, the color,  
the taste, the roundnesse and quan-  
tity of the bread and wine. They  
confesse therefore freely that the  
Masse is not Christ's sacrifice, see-  
ing that he is not destroyed, but  
only a sacrifice of roundnesses,  
of measures, of lines, of castles  
in the ayre, well befitting such a  
Religion, wherein all is nothing  
but Maske and hypocrisie.

Moreover, the application of

a thing, is not the thing applyed. As for example, The water of the Bath is applyed by meanes of the channel or conduit-pipe. Yet it is not the pipe. Physicke is admistred with a cup or vessel, but it is not the vessel: and so of all other things. But contrariwise, those subtle Doctors will have the application and the thing applyed to be one and the selfe same thing. For they say that Christs sacrifice is applyed by the sacrifice of the same Christ. But they have not curning enough yet to perswade us that although the Masse were good, it could be both the Physick and the vessel together.

But, say our Adversaries, doe we an injury to the physick by applying it with the vessell? doe we wrong to the water of the Bath, when we receive it by the channel?

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doe we wrong to the bloody sacrifice, in applying it by the unbloody sacrifice?

Yea Doctors, ye doe wrong to the Physick, when ye attribute unto the vessel the vertue of healing, which is onely proper to the phisick. Ye doe wrong to the wa-  
ter of the Bath, when ye attri-  
bute unto the conduit-pipe the  
cure which the water onely work-  
eth. Likewise ye doe wrong to the  
sacrifice of the Crosse, when yee  
attribute to your pretended sacri-  
fice of the Masse the vertue to ex-  
piate sinnes, as if the other alone  
were insufficient.

Wee hold therefore , that  
Christ cannot bee offered a-  
gaine in sacrifice for the forgive-  
nesse of sinnes, without making  
voyde the vertue and efficacy of  
the sacrifice of the Crosse. For  
of two plasters , either the one

is sufficient to heale the wound, or both are requisite and necessary. If the one be sufficient, the other is superfluous. If both are requisite and necessary : it followeth that one is not sufficient. Let us say then, if there be two propitiatory sacrifices for the remission of sinnes, the one bloody, and the other unbloody : The one of the two, is sufficient, or both are requisite and necessary. If the one be sufficient, the other is superfluous. If both are requisite and necessary: It followes that one alone is insufficient. So that admitting two propitiatory sacrifices, the one bloody, the other unbloody, is to deny that the sacrifice of the Crosse hath the vertue alone to expiate sins,

The Word of God doth not teach us that there is two different sacrifices of Christ, the one bloody  
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the other unbloody. The Apostle to the *Hebreves* employeth many leafes to declare this point, and treating fully of the Priesthood in the Christian Church, he there makes no mention at all of the Sacrament of the Lords Supper.

Finally, our Adversaries affirme that the Mass is an unbloody propitiatory sacrifice instituted by Christ, both for the quick and for the dead. Enquired where he instituted it: they bring these words, *Doe this*. Admirable proofe! *Doe this*, that is to say, sacrifice me really under the kindes of bread and wine in propitiatory sacrifice both for the quicke and for the dead. That is a good glosse. But by these words *Doe this*, Christ commandeth to doe that which he did at the Supper. Therefore they should have prooved first that

Christ did at the Lords Supper sacrifice himselfe to God his Father, which he did not doe. Neverthelesse, some of them doe go about to prove it, alleadging the words which our Lord saith in Saint Luke, *This is my body which is given for you.* Luke 22. 19. Where given, say they? not on the Crosse: for he was not yet there; but under the *Species* of bread and wine at the same instant, and even while he pronounced these words: Whereupon they conclude that Christ offered himself to God his Father at the supper.

I answer, that these words *which is given for you, &c.* prove no manner of way that Christ offered himself to God his Father in the sacrament. For he offered onely to his Disciples, saying unto them *Take.* But he offereth nothing to God, he maketh no Elevation of

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an Hoste. Moreover, Adoration is a necessary action in all Sacrifices: but the Apostles worshipped not the bread which Christ gave unto them, but remained at table with him: which sheweth, they did not think that bread to be transubstantiated into the body of Christ. For otherwise, it had been an extreme irreverence in them not to worship that which Christ did present unto them.

And for that he saith in the Present tense, *which is given for you,* &c. we see he speaketh often of his approaching death, as if it were present; *I lay down,* saith he, *my life for my sheep,* John 10. 15. 17. 18. *I leave my life that I may take it again.* Father, I have finished the work which thou gavest me to doe, John 17. 4. Neverthelesse, there remained the principall thing, to wit, his death upon the Crosse.

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The Lambe was slain from the foundation of the world, Apoc. 13. 8. I send you (saith God by the Prophet Malachy) the Prophet Eliah, Mal. 4. 3. that is, I will send you John the Baptist; which was not done of a long time after: If therefore a thing so farre off, was said as if it were present: how much more shall that be thought present, which is to be done at hand? There is nothing so frequent in the word of God as the changing of tenses: So as very often, the Past, or the Present, is taken for the future. Thus Christ speaketh of the Sacrifice of the Crosse, on which he gave himself for the life of the World.

Some others argue thus; All effusion of blood for the Remission of sinnes, is a propitiatory Sacrifice: But Christ saith that his blood is shed in the Eucharist for the

the Remission of sinnes : Therefore the Eucharist is a propitiatory Sacrifice.

I answer, That the two first propositions of this Argument are false, as also the conclusion, in the sense that our Adversaries take it in. First, it is false that an effusion of blood is a propitiatory Sacrifice for the Remission of sinnes : Unlesse that blood be offered unto God with the death of the Sacrifice. But Christ offered nothing unto God in the Eucharist, nor yet suffered death thereat.

Again, It is false that Christ did shed his blood in the Eucharist. For it was not shed, but on the Crosse : and it is of that shedding he speaketh, saying, *This Cup is the New Testament in my blood, which is shed for you.* And to reply that there is in the present tense, *is shed*, and not in the future *shal be shed*:

shed: is to no purpose. For I have above stopt this passage, in shewing out of divers places of the holy Scriptures, that this word, *is*, is oftentimes taken in the Future. And indeed, the Latine Bible of the Roman Church, and the Canon of the Masse, turnes it in the Future, *qui pro vobis effundetur, which shall be shed for you.*

But it is worthy of Note, to see how our Adversaries grant without difficulty, that which they so painfully deny. For when we aske of them, whether Christ's blood came out of the veins in the Sacrament of the Eucharist, or no? They answer, It did not come out of the veins. Then it was not shed there, say we. For a thing is not shed while it remaineth inclosed in the vessel that containeth it. And besides, they call the Masse an unbloody Sacrifice. Neverthelesse,

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contradicting themselves grossly, they will not give over writing and affirming that Christ shed his blood there. We aske them then, how, and after what manner it is shed in the Masse. They answer, It is shed under the *species* of the wine. Then, say we, It is shed. It is not, say they; It is but the accidents of the wine onely that are shed. Now I leave it to the judgment of all men, whether this be not with one breath to deny and affirm both together. Why then do they tell us that it is shed, for to tell us presently after that it is not shed; but that the onely accidents of wine are shed? They have bin brought to lay the like absurdity upon these words, which is broken for you, being forced to maintain that the body of Christ is broken, because the *species* that contain him, are broken. The conclusion which

they

they draw from this argument, is also false. For they conclude, that the Eucharist is a propitiatory sacrifice for sin, both for the quick and for the dead : which is not so, but onely a Sacrifice of thanksgiving : for there is but one propitiatory Sacrifice for sinne, which is that of the Crosse.

Now, even as there is but one onely expiatory Sacrifice ; so there is but one onely Priest sacrificing expiatory, towit, Christ Jesus our Lord. There were many under the Law, because they were hindered by death from remaining: but our Lord Jesus Christ remaining a Priest for ever, and which cannot be hindered by death, needeth no other Priest to be appointed in his roome.

And it is here that these new sacrificers labour in vain to prove their pretended calling : For it is

an imaginary charge, which was never established by Christ, nor practised by the Apostles. Behold how they argue.

Christ said to his Disciples, *As my Father hath sent me, so I send you.* But Christ was sent of the Father to sacrifice under the kindes of bread and wine, after the order of Melchisedeck. Therefore he sent his Apostles to sacrifice under the species of bread and wine according to this order; and Consequently, hath made them Priests.

I answer, That if it be false that Melchisedeck did sacrifice bread and wine: It followeth, it is as false that Christ sent his Apostles to sacrifice him under the kinds of bread and wine: but the first is true. I have proved it already plainly here above: therefore the last also.

But to make the Error of this allegation appear the more plainly,

ly, we must but adde this to the second proposition of their Argument. As Christ was sent of his Father, so he sent his Apostles. But Christ was sent of his Father to be a King, a Prophet, and for to sacrifice himself for the Redemption of many. Therefore he sent his Apostles to be Kings, prophets, and to sacrifice themselves for the Redemption of many. Who sees not the error and falsehood of such a proposition? This word, *As*, therefore, must not be understood of the Kingly, or Propheticall Office, and Priesthood of Christ. It is a presumption and temerity for men to assume unto themselves such titles: but onely for the preaching of the Gospel, administering of Sacraments, and things which onely regard the Ministry. Christ gave them not any other Office.

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### III Destruction

And as touching the Order of Melchisedek, after which Christ is a Priest for ever. It is not in regard of the sacrifices, but in regard of the persons sacrificing. The Apostle teacheth it plainly, handling the comparison between Christ and Melchisedek. In the first place, he saith, Heb. 7. 1. That Melchisedek is by interpretation, King of Righteousness, and also, King of Peace: which are titles belonging to Christ, and which the Prophets also give him. For he is King of Righteousness, because he absolves and Justifies us by his obedience before God his Father. He is also King of Peace, because that making our peace and reconciliation; he directeth us into the way of everlasting peace. The Apostle goes on, and saith, That this Melchisedek was without Father, without Mother, and without

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whose life, having neither beginning of  
edges, nor end of life: but being made  
like unto the Sonne of God, abideth a  
Priest for ever. Behold then where  
inconsisteth the agreement and simi-  
litude between our Lord Jesus  
Christ and Melchisedeck; which is  
not in the matter of the thing so  
sacrificed, but in the Order and Cal-  
king of the persons sacrificing, which is proved again plainly in  
this, that Christ is a Priest for ever  
after that Order of Melchisedeck.  
For if this Order were and did  
consist in the pretended sacrifice  
of the Massie; Then it would fol-  
low, that Christ should not be a  
Priest for ever, seeing the Massie  
shall not endure for ever. And  
Therefore, Even as the same  
Melchisedeck was not head of any  
Order of Priesthood, but onely a  
Priest after his own Order under  
the Law: So Christ the onely  
Priest

Priest under the Evangelical Law, needeth not to have a company of Priests sacrificing expiatorily; and therefore that infinite number of Sacrificers established in the Church of Rome for to sacrifice againe our Lord Jesus Christ to God his Father, standes convinced of having no calling. Seeing they have intruded themselves into that Office without any commandment from God, taking unto themselves in so doing, the honour which belongeth to none but to our Lord and Saviour; it not belonging at all unto the creature to sacrifice the Creator; nor for men sinners, to sacrifice the Lamb without sin.

L 2 CHAP

## C H A P . XIII.

That S. Peter was not established by Christ head of the Universal Church, and Prince of the Apostles, and Consequently, that the Pope (who challengeth this Title but as S. Peters successor) hath intruded himself into that office, without any lawfull calling: and sheweth himself to be Antichrist, in doing quite contrary to that which Christ and S. Peter did.

**T**obe short, It seemeth that our Adversaries wil be Christians no longer: having not only forsaken the Doctrin, but the very name also; for to take the name of Catholicks. God in his Justice would not suffer that they should retain the name which belongeth only to true Christians, that follow his word, and trust in his promises. For to be a true Christian, it

it is not enough to baleeve onely  
that there is a Christ : but we must  
rely on his promises, and receive  
him such as he was given unto us of  
the Father, that is, for our salvati-  
on, righteousnesse and satisfaction  
for our sinnes. But our Adversa-  
ries doe not receive him so, seeing  
they have established their righte-  
ousnesse in their own works, by  
which they thinke to deserve the  
kingdome of God. They will say  
indeed, that his blood spred upon  
the Croſſe is our Purgatory : but  
they doe establish another in an  
Imaginaty fire. They ſay that the  
ſacrifice he made upon the Croſſe  
hath taken away our ſinnes : but  
they have established another ſa-  
crifice to blot them away againe ;  
and all againſt the Word of God.  
Therefore they cannot boast that  
they are Christians, but rather An-  
ti-christians, that have rejected the  
true

true Doctrine, for to embrace and follow the Doctrine of the Pope of Rome, who opposeth and exalteth himselfe above all that is called God, or that is worshipped: So that he as God, sitteth in the Temple of God shewing himselfe that he is God, 2. Thes. 2. 4. for so braint

But for as much as the Popes Disciples do cloak this mystery of iniquity with some places of Scripture, wherby they pretend to prove that S. Peter was established Head of the Universall Church, and Prince of the Apostles; because they would maintaine the Pope, who by cunning hath intruded himself into that office: I will shew in few words that Saint Peter was not Prince of the Apostles, nor head of the Universall Church, as they say.

In the first place, the Word of God telles us, That our Lord Jesus Christ

Christ is the Head of his Church. God hath put all things (saith S. Paul), under his feet ; and gave him to be the head over all things to the Church, which is his body. Again, He is the head of the body, the Church ; who is the beginning, the first born from the dead : that in all things, he might have the preeminence, Ephes. i. 22, 23. Colos. i. 18. By these places it appears, that S. Peter was not Head of the Church ; For shee which is but one body, cannot have more heads. And it is to no purpose to say that Christ is the essentiall head, but that S. Peter was the Minister, all head : For it is still to make a monstur of the Church, in giving her two heads. Moreover, if S. Peter was ministeriall head of the Church, and Prince of the Apostles, It must be by the institution of Christ ; and if it be by Christ's institution, this

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institution is to be found in the word of God. Moreover, S. Peter must needs have exercised that office; or else it would have brought a confusion in the Church. But on the contrary, the word of God sheweth us, That Christ did not appoint Peter to bee head of the Church, nor Prince of the Apostles. Item, That S. Peter did never exercise that office, as I shall prove by these texts and reasons following.

As for the first point, S. Paul teacheth us, That our Lord for the gathering of the Saints, for the work of the Ministry, and for the edification of his body, hath given some Apostles, and some Prophets, and some Teachers, Ephes. 4.11. And in another place: God hath set some in the Church: First Apostles, secondly Prophets, thirdly Teachers, 1. Cor. 12.28. He maketh no mention at all

all of any head of the Church, nor  
of Prince of the Apostles : and yet  
these are the places where this  
principality should have appeared,  
being very likely that if Christ had  
established Peter for head of the  
Universall Church, and Prince of  
the Apostles ; he would not have  
omitted to set down this principa-  
lity in the first ranke. But having  
left it out, it appeareth, That  
Christ did not ordaine any one for  
head of the Church, and Prince of  
the Apostles.

But let us learn of S. Peter him-  
selfe whether there should be in  
the Church a Prince among the  
Apostles or no. I exhort (saith he,  
he doth not say, I command) the  
*Elders that are among you*; I that am  
*an Elder with you* (he doth not say  
above them) and a witnessse of the  
sufferings of Christ. Feed the flocke  
of God which is among you, taking  
the

the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde; neither as being Lords (marke, as being Lords) over Gods heritage: but being ensamples to the Flocke, 1. Pet. 5. 3. v. 3. S. Peter therefore did not believe that any Bishop shold be Prince among the Apostles, and have speciall lordship in the Church, as the Pope and his disciples do suppose.

Upon the strife which arose twice among the Apostles about primacy, Christ decided their controversie, saying unto them, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them; But it shall not be so among you, Mat. 20. 25. 26.

The word of God also in divers places recommendeth humility unto us: to become as little children, to be poore. Christ propo-  
seth

seth himselfe for an example thereto unto his Apostles: and will have his Apostles so to be for an example unto all the World. That the Son of man (faith he) is not come to be ministered unto; but to minister, Mat. 18. 1. 2. 3. and chap. 20. 28.

When the Apostles were sent to preach, they were sent as fellows: the which excludeth superriority, Matth. 10. 43. lighter bus rods

Moreover, Christ promiseth unto them, That they shall sit upon twelve Thrones, Judging the twelve Tribes of Israel, Luk. 22. 30. But giveth not unto Peter a more eminent place for to preside, than to the rest.

When the holy Ghost descended upon them, It was when they were all in one place, and without any prerogative, Acts 2. 1. 4. origg

S. Paul saith, That there is no difference between him and them who seemed

med to be most eminent, Galat. 2. 6. He did not then acknowledge any of the Apostles to be above him, as head of the Universall Church and Prince of the Apostles.

Again, he saith, That the Gospel of the Uncircumcision was committed unto him, as the Gospel of the Circumcision was unto Peter, Galat. 2. 7. Behold then, they are equall in the labor and ministery of the Gospel.

The Apostles that were at Jerusalem, hearing that Samaria had received the word of God: they sent them Peter and John, Acts 8. 14. Now to be sent, shewes no superiority; but, at most, equality of them that sendeth and of him that is sent. For the inferior never sendeth the superior. I doe verily believe that the Pope would not approve of them that should send him to preach in England.

S. Peter was rebuked by S. Paul, who

who withstood him to the face. The which hee doth after such a manner, as he shewes well enough that he did not esteem him as head of the Church, nor Prince of the Apostles, Gal. 2. 11. & 14. But sheweth it appears therefore by these places that S. Peter was not head of the Universall Church, nor Prince of the Apostles. It remaines now to see whether he did exercise that place ; and whether the rest of the Apostles have yeelded him the preeminence.

At the Councell of Jerusalem, S. Peter propounded his opinion ; but James, Bishop of the same place made the conclusion as President thereof, A.D. 15. 7. 13. 19. and the Letters were not dispatched in Peters name, but in the name of the whole Assembly : Nevertheless, this was the place where S. Peter shoule have exercised this office

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of Head and Prince amongst the Apostles; it doth not follow that  
now, He is accused by the Disciples for conversing with the Gentiles, He maketh his defence and excuse, Act. 14. He was then accountable to his brethren for what he did; John xxvii. 2. and so also  
John summe) He calleth Himself a fellow Elder with the Elders of the Church, and exhorteth them lovingly as his equals; v. Peter. 5. v.  
Therefore he did not think himself Head and Prince amongst them. q  
But let us hear a pleasant objection by which the Popes disciples do make for to prove that S. Peter was Head and Prince of the Apostles.  
S. Peter, say they, is the first named in the Scripture: He was the first whose feet Christ did wash; The first that spake at the Councell of Jerusalem; The first after Christ to whom the Angels did speak: all which

which prerogatives doe shew, that he was Head and Prince of the Apostles.

This Argument deserveth not an answer. For if the first-named in the holy Scriptures, is for that cause the superior: the last-named shall be the least and the abjectest. Now, if that be true: Christ and Peter shall sit in the lowest ranke in the Church. For Christ himselfe is postposed to S. Peter by S. Paul: *Now, this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.* 1. Cor. 1.12. S. John also names Peter the last; *Thus, saith he, was of Bethsaida the City of Andrew and Peter,* John 1.44. S. Paul also placeth S. James before; *James, Cephas, and John who seemed to be pillars,* Galat. 2.9. Therefore this is but a meere sophery, brought in a desperate cause for lacke of better reasons.

sont. St Peter might be among the Apostles, the first in age or in zeal; or in eloquence, or in virtue and miracles; but not at all in principality and superiority of jurisdiction. ~~of all~~ ~~so~~ ~~as~~ ~~to~~ ~~be~~ ~~able~~ ~~to~~ ~~do~~ ~~all~~ ~~things~~ ~~well~~ ~~done~~

Moreover, they alledge againe, That Christ laid to Peter, Thou art Peter, and upon this rocke will I build my Church. Therefore, say they, Peter was established the head and foundation of the Church.

I answer, That Christ did not build upon the person of Peter, but upon Himselfe, and upon the confession of Faith which Peter had made: and therefore this conclusion, That St Peter is head and foundation of the Church is false. For other foundation tak no man lay, than that is laid, saith St Paul, 1 Cor. 3. 11. But this foundation which is laid is Christ Jesus. Therefore no man can lay any other foundation than Christ Jesus.

Again,

Againe, Christ hath plainly distinguished Peter from the Rock, that is, Simon Peter from the living Rock upon which is builded the Church. i. For he saith not *super te Petrum*, but *Super hanc petram*, that is to say, upon this Rocke, and not upon thee Peter.

Moreover, let every one judge whether it is more convenient the Church should be grounded upon Peter than upon Christ: upon the Son of the living God whom Peter had confessed: or upon Peter, who presently after denied the Son of the living God: upon him who hath vanquished Satan, or upon him whom Christ calleth Satan. Mat. 16.23. Upon him who is called the chiefe corner stone; or upon him who was a scandal, that is to say, a stumbling stone.

Againe, the Popes Disciples alledge that Christ said thrice to

Peter, Feed my sheep. But there is great difference betwixt feeding Christs sheep, and to be Universal Head of the Church, and Prince of the Apostles. Christ saith not to him, feed my sheep universally or soveraignly: the same commission of feeding the sheep is given to all the Apostles. *The holy Ghost*, saith Saint Paul, *bath established you Bishops*, to feed the Church of God, whom he bath purchased with his owne blood. *Act. 20.28. Feed the flock of Christ which is committed unto you*, saith S. Peter. *1.Pet.5.21.* Christ speaketh unto Peter one-  
ly, and biddeth him three times feed his sheep, because he had deniyed him thrice. Christ draweth three confessions from him, to remedy his threefold denying: at the end of which he is reestablished in the office of a Pastor.

Therefore this being prooved,  
that

that Saint Peter was not head of the Church, nor Prince of the Apostles: It followeth that the Pope (who challengeth it but as his Successor) hath intruded himself into that office, without any lawfull calling : and maintaineth him selfe therein by tyranny, doing and practising that which neither Christ nor Peter ever did or practised.

1. For neither Christ nor Peter ever shewed themselves in *Pontificibus*, crown'd with three crowns: nor caused the Kings of the earth to kisse their feet, as the Pope doth at this day, having changed the Christian Religion into Idolatry, superstition and false doctrines, contrary unto the Word of God.

2. Saint Peter never exalted himselfe above men and Angels, as the Pope doth in that he willetteth and commandeth all men to worship him ; and the Angel refused it, say-

ing to John that would have worshipped him, See thou doe it not,  
*I am a servant with thee, worship God.* Apoc. 22.9. Saint Peter like-  
wise made Cornelius the Centuri-  
on to arise, saying unto him, That  
he himselfe was a man. Acts 10.  
16.

3. Saint Peter never bragged  
that he had all power both in hea-  
ven and in earth, as the Pope doth.  
Item, he never gave away the king-  
domes of the World, nor (for  
that end) dispensed with any Sub-  
jects for their oath of allegiance.

4. Saint Peter never caused  
himselfe to be called God, as the  
Pope doth: Can. fatisf. distina. 96.  
nor said that he was neither God  
nor man, but somewhat betwixt  
the Divinity and the Humanity,  
as saith the Glosse upon the Clementines,  
and never made himselfe to  
be called most holy Father.

5. Saint

## THE PAPAL INTRUSIONS.

5. Saint Peter never styled himself the Spouse of the Church, The Prince of the Apostles, the Universall Monarch, the Sovereigne Pastor, the Lyon of Juda, the Saviour of the Church, as the Pope doth, *Council of Lateran Session.* 6. Who in so doing, taketh upon him those titles which belong onely unto Christ.

6. The Councell of Florence saith, That the Pope may add to the Symbole of the Apostles; which is as much in effect as to account and acknowledge him to be God. For none but God alone can add to the Symbole, And make Articles of Faith in his Church to bind the consciences of men.

Upon this objection, *De Racionis* maketh a pleasant answer to *Peter du Moulin*; That which you produce ( saith hee in his triumph)

of truth, page 127. ) of the Councell of Florence, that the Pope may add to the Apostles Creed: ~~avayleth nothing~~. The meaning of it, is only that he may (whether in a Councell or out of a Councell) establish Articles of Faith: But not that hee will place them as thirteenth, fourteenth, or fifteenth Articles of the Apostles Creed.

This Doctor being smitten on his visible head, was so amazed with the blow, that he knew not what he wrote. Master du Moutin tells him that the Councell of Florence saith, that the Pope may add to the Apostles Creed. Thereupon hee answereth that the onely meaning is, that the Pope may make Articles of Faith. Is not that well answered? Doubtlesse, if the Pope may add to the Symbole, hee may make Articles of Faith. Therefore he should have proved

proved first that the Pope may add to the Creed, and then it had been time for him to tell that he may make Articles of Faith. But who hath told him that the onely meaning is, that the Pope may make Articles of Faith? What audaciousnesse is it in this Doctor so to restraine and wrest the words of this Councell, which faith in expresse tearmes that the Pope may add to the Creed?

Mark therefore that *De Racionis* doth not say that the Pope may not add to the Creed: but, that the Articles of faith which he may make, he will not place them as thirteenth, fourteenth, or fifteenth Articles of the Creed. I answer, it matters not: since the Pope will have whatsoever he saith and decreeth in matters of Religion, to be received with like credit, authority and certainty, as the Articles of the Creed.

M 4

More-

Moreover, I deny that the Pope may add to the Creed, and make Articles of Faith. And it is *De Racionis* part and the rest of the Doctors of the *Roman Church*, to prove it by expresse texts of the Word of God, or by necessary consequences drawne out of the same. For lack of which, I maintain that this alone is sufficient to prove that the Pope is Antichrist, since he takes upon him that power which belongeth onely to God, which is to be able to add to the Creed, and make Articles of Faith to bind the consciences of men.

In a word, if the Pope be wholly contrary to our Lord Jesus Christ, both in doctrine and in manners: It followes hee is that Antichrist spoken of in the Word of God; since to be Antichrist, is nothing elsebut to be contrary to Christ. But the antecedent is true; I have proved

proved it already here above as touching the doctrine. It is as easie also to prove it touching man-  
ners.

1. First, our Lord Jesuſ Christ shewed himſelfe ſo humble, that althoſh he was King both of hea-ven and earth, yet would he not shew himſelfe to be ſuch in this World. He fled unto a Moun-taine when the Jewes would have made him King. *John 6. 15.* He faſheth That *his kingdome is not of this world.* *John 18. 30.* But the Pope exalteth himſelfe above the Em-peror, and above al Kings & Prin-ces of the earth : Therefore he is contrary unto Christ in his man-  
ners.

2. Chrifts mind did not runne upon heaping up treasures on earth ; but his onely care was to do the Wil of God his Father. He teſtifieth That *the Foxes have holes,*  
*and*

and the birds of the ayre have nests :  
but he had not whereon to rest his head.  
Mat. 8.20. S. Peter also saith, That  
he had neither Gold nor Silver, Act.  
3.6. But all the Popes care is to  
gather up treasures and riches.  
Therefore he is contrary unto  
Christ in his Manners.

3. Christ, willing to shew him-  
selfe a patterne of humility, wa-  
shed the feet of his Apostles, John  
13. But the Pope will not be so  
officious ; but on the contrary, he  
makes others to kisse his feet de-  
voutly, out of his pride. Therfore,  
he is contrary unto Christ in his  
Manners.

4. Christ was Crowned with a  
Crown of Thornes : but it plea-  
seth his Holinesse to weare three  
Crownes that are not of the like  
matter.

5. Christ went into Cities and  
Townes, preaching, and shewing  
the

the Doctrine of Salvation, *Luk. 8.* But the Pope dispenseth with himself handsomely from that labour.

6. Christ commands his Apostles to give for nothing that which they have received for nothing, *Mat. 10. 8.* But the Pope is wiser than so, to give any of his wares *gratis.*

7. Christ teacheth us, That if any man will be his Disciple and follow him, that he must take up his Crosse, *Mat. 10.* that is, all manner of afflictions and poverty; denying himselfe and his affections. But the Pope followes not this precept, and by Consequent, cannot be put or placed into the number of Christs Disciples.

8. Christ forbids Fornications and the Pope ordaineth it, in suffering publick Stewes in *Rome* and other places, that bring him in great profit.

32. The Pope likewise shewes himselfe contrary unto Christ in greatnessse and Worldly pompe, It is an admirable thing to see him in his Pontificalibus, crowned with three Crownes, or carried upon mens shoulders through the City of Rome, attended with Suzzers and other guards, both a Horse-back and a Foot; and to see the people upon their knees worshipping him in the streets.

33. In a word, The Pope is absolutely contrary unto Christ, in magnificence of apparell, garments, moveables, Horses, and Officers; all which he hath in great number. Item, in meats, drinks, baths, unctions, corporal delights, pleasures, Musick, Playes, sports, and all Earthly contentments. Wherefore the Consequence of my Argument is most true, and therefore none ought to doubt but

but that he is that Antichrist spoken of in the Word of God. *Item,* That that Congregation which acknowledgeth him for its Head, is not the Church of Christ, but the Synagogue of Antichrist, from which we ought to separate our selves, according to Gods command, *Apoc. 18. 4.* and cleave to the Reformed Church, which is the true Church, the onely Pillar of Truth, out of which there is no Salvation.

*Apoc. 14.9.10. If any man worship the Beast and his Image, and receive his marke in his Forebead, or in his hand, the same shall drink of the wine of the wrath of God, which is powred out without mixture into the Cup of his indignation, and be shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lambe.*

F I N I S.

of Times' out of which there is  
the case of the Olympia Pillar  
the Reformed Church which is  
July 1st, 18. A. M. the cause to  
cases according to the com-  
munity in which it occurs out  
which has ought to be done on  
the analogy of Amherstburg  
is not the Church of Christ part  
of knowledge than for its Head  
that use Considerations which  
part of the World of God, And  
the first part of the Amherstburg  
to the public.

...-vow wæm (v. 1.01.2.41.202A  
-et bæn, ƿym) æt bæn flas. A æt q̄i  
æt wæs. bæn, ƿym, ƿitwæs. A æt q̄i  
æt ƿo slæf. Wæs wæl æt, hæfjæt æt  
ri dīda, ƿæt ƿo dīda æt ƿo se ði  
æt otan swæz. me twædig. me hæfjæt  
æt Wælfæd. wæl, twædig. A æt ƿo se  
æt swæfni i bæn, ƿæt ƿitwæs. A æt q̄i  
æt bæn, ƿym, flas. A æt q̄i



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Domest.

